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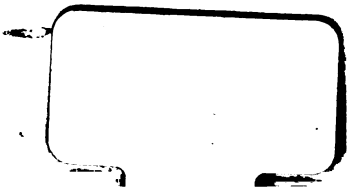
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SECOND TRAVELS

OF AN

IRISH GENTLEMAN,

ETC. ETC.

JOHN S FOLDS, 5, Bachelor's-Walk.

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SECOND TRAVELS
OF AN
IRISH GENTLEMAN
IN
SEARCH OF A RELIGION.

WITH
Notes and Illustrations,

NOT

BY THE EDITOR OF "CAPTAIN ROCK'S MEMOIRS."

Joseph ...

IN TWO VOLUMES.

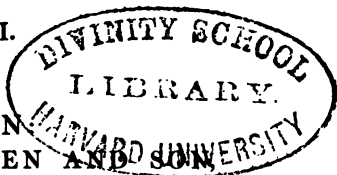
VOL. II.

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1833.



MELIBŒUS.

Et quæ tanta fuit Romam tibi causa videndi ?

TITYRUS.

**Libertas : quæ, sera, tamen respexit inertem ;.....
Respexit tamen, et longo post tempore venit.**

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SECOND TRAVELS
OF AN
IRISH GENTLEMAN
IN
SEARCH OF A RELIGION.

CHAPTER I.

Arrangements for Controversy during the Tour.—Passage to Calais : Jewish and Romanist Traditions compared : Observations on the Church of England.

As I am not writing a novel, I have omitted a crowd of events and scenes which, without question, would have afforded very pretty matter for three or four chapters. The reader, however, is requested to imagine us more or less comfortably getting on towards Rome. The ladies and old Mr. Fitzgerald inside the

carriage, and Frank and myself outside, or alternately taking the vacant seat within. During the day's journey, we occupied ourselves chiefly with the scenery, or when we stopt at some remarkable place, with visiting whatever was to be seen. But it had been agreed that the evening should be devoted to conversation on, what might be called, our religious controversy. As the most practised in writing, I was appointed to take down notes whenever the conversation had made some advance towards settling the subject of our inquiry.

The following is the substance of the first conversation which I considered of sufficient importance to put on paper.

In the hotel at Dover, as we were waiting for the starting of the steam packet, Captain Cusiack observed a gentleman at a distance, whom he thought he had seen before. He had been eying the stranger a few moments when the recognition became mutual. "Mr. Lyons." "Mr. Cusiack, (though I beg pardon,) I hope after so many years I may call you *Captain Cusiack*."

That you may, my old friend, answered the Captain ; and turning to me, he begged to introduce Mr. Isaac Lyons, of London and Leghorn. " Mr. Lyons," (he continued,) " was to me a very kind friend some years ago." " Not more kind, Sir, than you deserve. But, as I remember I used to tell you when you overpraised my little services, I believe they were magnified in your eyes because they came from a Jew. Christian children, I fear, are frequently brought up under the idea that all they can expect from a Jew is to be eaten." We laughed at the bluntness of the Israelite ; and having ascertained that he was going to cross by the packet where we had taken our berths, I promised to myself a great treat by means of catechising the Jew on controversial subjects. After we had deposited our ladies in the cabin, where they wished to lie down in order to avoid sickness, I tried to enter into a conversation with our Jew ; but he also had retired below. He re-appeared, however, when we were not far from the coast of France. To lose no time: I invited him to a

seat where Mr. Fitzgerald, Captain Cusiack, and myself had spent the greatest part of the time. As the question of Jewish emancipation was pending in Parliament, I asked Mr. Lyons how he expected it to terminate.—(Mr. Lyons had a mercantile establishment in London and passed a great part of his time there.)

MR. LYONS.—I have no hope for the present. There is too much prejudice against us in the House of Lords.

MR. M—— (i. e. *Myself*.)—There was much more prejudice against us, (you should know I am a Roman Catholic) and yet our emancipation past.

MR. LYONS.—Yes Sir: but you are many; we are a handful—a remnant.

MR. M——. Nevertheless, justice will prevail in the long run. And who knows but that the Jews themselves more and more assisted by the efforts which the Catholic Church is constantly making to convert them, will join the emancipated Catholics. We are going to Rome, Sir, and I propose to hear those learned sermons

which are regularly preached to members of your nation. You have been at Rome: have you ever attended those sermons?

MR. LYONS, (*with a forced smile.*)—I have never degraded myself so far.

MR. M.— I beg pardon; I did not mean——

MR. LYONS.—No offence, Sir, no offence, I do not complain of individuals. It is against a cruel system of insult and oppression, to which each individual Christian contributes but little, that the heart of a Jew revolts. It has lasted too long. It is abating in Protestant countries; but where Catholics have exclusive power, we are still the scum of the earth.

MR. M.—Yes, yes; that is perfectly natural, though I do not quite approve of it. You are Dissenters—Protestants against the great (if I did not fear to offend these gentlemen, I would say) the *only* true Christian Church.

MR. LYONS.—That is a curious notion! So the Jews are Protestants—you mean a sort of rebellious people who resist the authority of the Church. I beg you to speak freely. A Jew's

temper is quite proof on these matters. We have had a long practice.

MR. M.—Well, then, I must declare that you are the earliest Protestants.

CAPTAIN CUSIACK.—Well done, Tom, you are a clever fellow at a religious pedigree. You have established our fraternity with Simon Magus; and now you identify us with the Jews.

MR. LYONS.—In regard to Simon Magus, I I know he was a Samaritan, and therefore a real Protestant. But his, was an *established* Protestantism. The Samaritans were respectable Jewish Protestants. They were, in regard to the temple and priesthood of Jerusalem, what the Church of England is to the Church of Rome. They also had a temple, and they had the Law. They were as *Jewish* as they possibly could, except that they did not acknowledge the true High Priest: as the Church of England, (I believe you call it the High Church) is as Popish as it can without submitting to the Pope of Rome. I compare these sects, however, in

relation to the authority which they deserted ; the authorities themselves bear no comparison.

MR. M.—Of course you mean that the Jewish system of religion was preferable to Christianity. That you feel bound to assert.

MR. LYONS.—I certainly feel bound to maintain my own religion : but I will not enter into that controversy. As to the truth of my religious system, if you are a true Christian, there can be no question between us. You acknowledge the religion of Moses to be true.

MR. M.—Unquestionably. But your Rabbis had corrupted the law by their traditions and made it of none effect, as our Gospel declares.

MR. LYONS.—My good Sir, if that observation came from either of these two gentlemen, who, being Protestants, reject all tradition, and adhere only to the Christian Books of Scripture, I should find it perfectly consistent.* But from

* Enlightened Protestants, that is Protestants who have studied these points with a complete disregard of old controversial prejudices, reject *all tradition* in the sense of denying its power to establish articles of Faith, especially when those articles are in-

you, Sir,—from a Roman Catholic, whose whole system of Church authority is built on *tradition*, I take it as perfectly out of character.

MR. M.—You appear so well acquainted with religious questions, that I cannot doubt you know that the authority of our traditions is founded on the interpretation of our sacred books.

MR. LYONS.—The authority of OUR traditions, Sir, was not established on *interpretations*, but on *facts*. The authority of your High Priest, the Pope, is itself a *tradition*. The appointment of our first High Priest, and the line of succession to that office, is not a tradition, but part of the sacred books which you yourself receive. The miracles of your Church, of Rome, are a matter of very questionable human report; educated Roman Catholics are, for the most part, ashamed of them. But the privileges of our High Priests, especially their

consistent with the Spirit of the Scriptures. But they do not reject all *tradition* as history. In that character they weigh the value of each tradition and make use of it or reject it, as they may find cause.—*Editor*.

spirit of prophecy and their miraculous *Urim and Thummin*, are part and parcel of the Scriptures. Even your Gospel relates a contemporary prophecy of the High Priest, who condemned your Messiah to death. Add to this, that you Papists cannot, without inconsistency, condemn our employing tradition. Our Scriptures, as all Christians admit, are, in many parts, of doubtful interpretation; in many, the letter of them is so far deficient that it *must* be filled up in *some* way by private conjecture, or public decision, to enable us to fulfil the commands there given. When Jesus of Nazareth came professing to be the promised Messiah, in whom the prophecies were to be fulfilled, how could our forefathers decide by themselves, whether his pretensions were well founded, and his interpretation of the prophecies the true one? Not, indeed, by the display of supernatural signs (which we do not deny to have been performed by Jesus) since we had been expressly warned not to trust a prophet, whose "sign should come to pass," if the sign was displayed

to turn us away from our God. What then could we do but go to our guides to learn from them what had been considered "always, every where, and by all" the true sense of our Scriptures. This, your Papists say, is the rule given by one of those writers whom they call Fathers. We followed that rule with a degree of certainty which you cannot pretend to; for I know that if you were to apply it properly and strictly to your traditions you could not find one single point in accordance with the rule. It is, therefore, for you of the Church of Rome to consider that if you reject the innovations of the Protestants, on what you call the *old* and received interpretation of Scripture, you ought, *on your own principle*, to reject the innovations of the disciples of Jesus, the original Protestants. Our traditions might be more or less true and pure, but at all events, we knew where to apply for them. Our law is definite in the appointment of our spiritual guides. Many of your early Christians were aware of this, and, though they received Jesus of Naza-

reth as the Messiah, would not desert the Law and the Testimony, the High Priest and the Temple. But these temperate and reasonable Nazarenes were dispersed and almost ruined by the ruin of our great and holy city. They fell into the power of the party of Gentiles who called themselves Christians—a rabble of uncircumcised heathens who knew not the law,—and they were oppressed; they perished for their offence against Moses. After this, your Roman Protestants—those wild Dissenters from the best established priesthood that ever was, mimicked the very ordinances which they had scorned. They raised a High Priest, they had their Priests and Levites—nay, they grew so confident in the lie of their right hand, that they took up the sword to destroy those that would not join in their apostasy. What multitudes of men, women, and children have they delivered up to cruel deaths? What is the destruction of the Canaanites, for which many condemn our Fathers, compared with the massacres which your Church has carried on for ages? Now,

our Fathers had a plain divine warrant of death against the Canaanites : that warrant was confirmed by miracles. On the contrary, your persecuting wars and your Inquisition, are directly opposed to the character and commands of your Lord Jesus. How do you justify all this? By your *traditions*. Can your traditions be compared with ours in their marks of authenticity? And yet we never did put a man to death on the ground of tradition. The idolaters and blasphemers were destroyed upon the strength of that divine authority which you acknowledge in our whole law. Nothing of this kind was done upon conjectural tradition. It is, however, on that unsteady ground that your Popes have persecuted not only the unhappy Jews, but their brother Christians, the Protestants! Thus the original Protestants persecute the modern Protestants who only followed their example, breaking through barriers infinitely less defined, or authorized by heaven; I should rather say infringing no law. Your Cephas or Peter, from whom your High Priest,

the Pope, derives his authority, was a Protestant Jew. Should then his real or pretended successors (the question is nothing to me) persecute and detest the modern Protestants, because they use their liberty and judgment, as did the founders of Christianity? These modern Protestants are, at all events, consistent. Believing that Jesus of Nazareth is the Son of God, they obey His authority, and no other. They adhere exclusively to their Scriptures, which contain the law given by their Christ. But they despise traditions. Jesus and his Apostles despised and opposed *traditions*, though these traditions came down through channels clearly authorized by God; nay, authorized by Jesus himself, who commanded the people to obey those who were in Moses' seat. The Protestants, therefore do well to despise the tradition of the Pope."

[The Jew had almost overwhelmed me. I was nevertheless trying to answer him when Mr. Fitzgerald, who had kept uninterrupted silence, joined in the conversation.]

MR. FITZGERALD (*addressing himself to the Jew.*) Mr. Lyons, have you so ably defended the Protestants, or rather the true Protestant principle, that you deserve the thanks of those who adhere to that principle simply and without the desire of accommodating it to the peculiar purposes of the party or Church to which they belong. In regard to the question between Christians and Jews, whether Jesus was the promised Messiah, this is not a proper place to discuss it. I wish only to remove any degree of misapprehension under which you may be labouring in regard to the injunction of Jesus to obey the Scribes and Pharisees who sat in Moses seat. The spirit and character of the Gospel is so thoroughly Protestant—I mean, it is so perfectly opposed to a blind obedience to oracles, whether living or dead, whether written or spoken, that all the instruction delivered by Jesus is purposely given in a manner which requires the attentive and conscientious employment of individual common sense for its application. You seem to be acquainted with our

sacred books; but if, out of curiosity or from a still higher motive, you should wish to enter completely into their spirit, I would recommend you to observe how, in matters which are not fundamental principles of morals, our Master avoids all positive limitations. I may express to you my view in one sentence. You know that the aim of your Rabbies was to reduce their rules of conduct to the utmost precision and individuality. Conceive exactly the opposite method, and you will have the best key to the knowledge of the Christian religion. The law of our Messiah is a *spiritual* law—not spiritual in a mystical sense—but *spiritual* in the sense of a law addressed to the moral and intellectual part of free and intellectual men, to whom the real, though undistinguishable influence of the supreme Father of our souls, is expressly promised. You will find nothing but this in the New Testament, and especially in the teaching of the Lord Jesus. Observe how completely he left his disciples to judge for themselves in matters indifferent by their nature.

In regard to fasting, for instance, he neither recommends nor condemns it, because a certain abstinence from allowable pleasure, if *directed* in the *rational* spirit of the Gospel to some good purpose, is good. If reduced to a mere ceremony, or what is worse, to a means of inflicting pain on ourselves, as if pain so inflicted were agreeable to God, it directly leads to the most gloomy superstition. The passage to which you have alluded, placed in contraposition to those other passages in which Jesus reproaches the traditions of the Scribes and Pharisees, exhibits very clearly how much our master left to the reason and judgment of his disciples. He had repeatedly and publicly condemned the traditions, by which the authorized teachers of the law of Moses, rendered the law of God, i. e. the anterior and immutable law of right and wrong, "of none avail." I beg you to observe the examples of natural laws defeated by tradition, which Jesus is reported to have given in the xvth Chapter of Matthew. The character of these examples explains the ex-

tent and limits of Christ's rejection of the authority which he subsequently acknowledges in the occupiers of Moses' seat. But on the other hand, as he was not a promoter of disorder and sedition ; and since, as long as Providence left to your nation the means of observing the law of Moses as a political constitution, they were not only justified, but morally obliged to conform to it, Christ exhorted his countrymen to follow the directions and judicial awards of the *national* magistrates. Yet to show that this obedience was not to be a blind and servile act, he cautioned the people against following their bad example : thus acknowledging the right of every man to discriminate and to judge ultimately for himself. The spirit of the Gospel, is unquestionably Protestant.

MR. LYONS.—I should be sorry to say any thing, that might in the least, offend you, Reverend Sir. But allow me to observe that if the spirit of the Gospel is Protestant, then the spirit of the Gospel must be the spirit of contention.

MR. M.—Well said, Mr. Lyons—“a second Daniel,” upon my word.

MR. FITZGERALD (*gently touching my hand.*) Your old habits of controversy for controversy's sake, revive. As to Mr. Lyons I shall beg him to observe that the author of our religion *fore-saw* and *foretold* that his religion would be a source of division. But discordance of opinion is not, by itself, purely evil. What poisons our controversies is their connection with the interests of this world. Wherever there is freedom of thought and speech, there will be differences of views. If our Lord had wished to prevent discordance of opinion, he would have established *beyond all doubt* (as Moses did in regard to the religion founded through his ministry) an authority which would stop all contention. But it seems clear to me that he allowed the intellectual freedom which he established, to take its course, in order to defeat, *ultimately, and by natural means*, the profanation of Christianity, converted into a political engine. He knew that the declaration, “my kingdom is

not of this world" would be evaded. Had he appointed a judge of theological controversy, such as the Church of Rome afterwards contrived, the Christian religion would have been for ever the strongest bond for the attainment of worldly union, and its consequence worldly power. But by raising the intellectual freedom of man much higher than in any ancient religious system; by liberating the human mind from the trammels of superstition, by leaving no priesthood to domineer over us, his supernatural wisdom provided a means which would, finally, teach mankind that Christianity employed *as a rallying point for power*, is not a bond, but a *sword*, a most effectual principle of disunion. The time is, indeed, come when governments must clearly perceive the absurdity of making *opinions on things invisible* a national rallying point.

MR. M.—But Mr. Lyons might urge that to make such opinions a necessary part of his religion argued a certain absence of prudence and knowledge in our Lord.

MR. LYONS.—I would not urge such a thing,

because one of my objections to Christianity, as it is at present, arises from the notion established among Christians that such opinions are the very essence of the Gospel. I have read the four Gospels and do not find them there. You must have made your Gospel of no avail by your traditions.

MR. FITZGERALD.—Our Lord Jesus did not come to change the natural laws of man's understanding. His preaching and his example, both of which acquire the highest weight from the circumstance of his having proved or declared himself, "the Son of God with power," give light to the mind and warmth to the heart of the sincere believer. But such a communication to man, a communication so directly connected with his mental faculties, with the darkness of his relative situation in the universe, with the impenetrable veil which separates him from the invisible world, with his highest hopes, and his most appalling fears, could not but become an inexhaustible source of speculation to every reflecting mind. How could this be pre-

vented? The establishment of such a living oracle as the Roman Catholics have invented, would have made Christ's kingdom the most powerful kingdom *of this world*. Even the Papal fiction converted Christianity into a formidable monarchy. There remain only two ways not subject to this objection: the one to gratify human curiosity with the secrets of eternity; the other to publish an interminable list of articles not to be discussed by Christians. The former method is obviously inconsistent with our present faculties and condition: the second (if possible) would amount to a prohibition of all reflexion, and consequently, to an exclusion of one very high source of interest in regard to the Gospel. If such speculations were not embittered by passion, if passion were not consecrated into zeal, if zeal were not rewarded with wealth and power, the difference of opinions as to abstract points, among Christians, would act only as a spur to the study of the scriptures.

CAPTAIN CUSIACK.—Do you wish, Sir, for the separation of the Church and State?

MR. FITZGERALD.—You have heard my opinions on that subject. You well know that things (however wrong in themselves) which have been long supported by law, cannot suddenly be altered without producing much evil. The Church! The Church means property—the Church means privileges—the Church means seats in Parliament. The Church, on the other hand, means theological declarations, the Church means legal ordination which qualifies for livings; and finally, the Church means a well educated, and, for the most part, exemplary, clergy, distributed over the kingdom, whose labours, whose examples, whose charity, are of incalculable service to the happiness, the instruction, and the consolation of millions. The ramifications of all these things are so inextricably woven together, that while I am convinced that the state, in trying to protect, must finally overlay and suffocate the Church—I cannot venture to suggest any means of separation. One thing I would certainly recommend; and that is, the formation of a *living Church*. It is

an abuse of language to speak of the Church of England as a body capable of collective views and opinions, capable of improvement, and able to remove whatever defects either time or the weakness of man may have brought upon her. The Church of England, as by law established, consists in certain formularies—words—put together by four or five men, and acquiesced into by a large portion of the then existing clergy. These formularies are a kind of mental frame into which some *screw* themselves, and which others find fitting to the dimensions of their minds. I do not reject those formularies; but I object to their having supreme and irrevocable power over the living Church. In the present state of things, these formularies are above *the Church*. That they are so, is proved by the fact, that the living congregation of Christians, who, by law, are called members of the Church established in these realms, are and must be perfectly passive. As to the laity, they consider that they have no more to do with articles than with a surplice. The dimensions and shape

of the mould into which the law has fixed them, must be the dimensions and shape of their minds. Although it is not pretended that the framers of the mould were infallible, the mould itself is, by law, supposed to be unalterable. Whoever attempts to touch it must go out of the Church. There may be something wrong—there may be something superfluous—there may be much that is ill adapted to our times. Nevertheless the Church—the *now existing* Church—like a geological petrification, must remain what it is for ever. And yet no one pretends that the founders of the Church made it perfect. No one is rash enough to pretend that they were infallible. Suppose then that they fell into some error. Must not that error, whether great or small be perpetuated by a system which leaves no discretion to the successive generations of Christians who are expected to compose this Church for ages to come. That such men as conceive themselves endowed with infallibility should provide for the perpetuity of their opinions is natural. But that those who never pretended to

possess a divine power, and commission to direct mankind without the remotest danger of misleading them, should contrive to make their views a law as immutable as those of the Medes and Persians, is a curious and melancholy instance of the force of theological prejudices. This must not be. Let the Church, have freedom, as a *Church*, let it have a spiritual government of its own, and let Parliament take off the trammels which reduce the Church of England to the awkward condition of rejecting improvement, without pretending to possess either infallibility or perfection."

The conversation would have continued much longer. But the sailors, with a tremendous shout, of *schooner ahoy, schooner ahoy*, drew us all from our seat, to observe the imminent danger of being sunk by a large vessel, which, with full sails and a fresh wind, was coming out of Calais harbour. All was confusion for a moment. The ladies ran up the companion in a state of inexpressible terror. But the schooner put the helm aport just in time only to

rub its side against one of our paddle boxes. Controversy was thus stopt for the present; and we were too tired to resume it at the hotel. Our Jew took leave of us with many thanks for our spirit of toleration. The trepidation into which the thoughtlessness or ignorance of a steersman had thrown us, made me moralize on the danger of having all religion *run down* in the midst of the disputes of those who undertake to direct the course of the various Christian Churches.

CHAPTER II.

Formal declarations of love.—Miss Cusiack's account of herself in regard to the Controversy.

MISS CUSIACK had expressed a desire to enjoy the air in the front seat, and had shared it with her brother for some miles. I do not know how it was that the closeness of the carriage either threatened me with a head-ache, or actually occasioned it. I put out my head frequently; praised the beauty of the scenery; spoke of the freshness of the air; then looked oppressed with heat. I am not aware that I had any decided aim in all this; but Captain Cusiack, half suppressing a laugh, assured me that a ride outside would do me good: and I readily believed him. I should neither envy nor admire the man who, in my circumstances, could have occupied that place with perfect assurance and composure. The object of my love had never been left so entirely to myself since the last time when I read with

her in Ireland. In this privacy (at least in regard to our conversation) circumstances obliged me, and my heart impelled me to make a direct declaration of my love. I could hardly entertain a doubt that Rose loved me. But whether she would accept my hand without delay, or whether she might wish to make our union depend on the final settlement of our religious doubts, I was now to learn from her own lips: and I confess that my heart beat vehemently as I tried to begin the conversation. We continued in silence for some time. Without knowing what I was to say, the very awkwardness of my silence urged me to speak. I mentioned our conversation with the Jew, and regretted the ladies' absence. When Rose asked me what had been the nature of my part in the conversation, I could scarcely bring myself to give a direct answer. I was indeed ashamed of that petulant spirit of argumentation which has so frequently, in my life, induced me to speak and write only for victory, and with the only view of puzzling my adversary. Rose perceived my

confusion, and fixing her expressive and beautiful eyes upon me for a moment, and then withdrawing her look, with a rapidly rising blush —“ Mr. M. she said, you have often desired me to speak freely with you, because you were pleased to say that my observations, coming with all the sincerity, and interest of a sister, were among the best helps you had to improve yourself.” I interrupted my lovely companion, to entreat her not to conceal her feelings, should they be ever so unfavourable. “Unfavourable (she said lowering her eyes still more), unfavourable they are not. Your talents, your taste, and a spirit of independence which all the world must respect, will not allow those who know you intimately to feel indifferent, much less unfavourable to you. But your talents, I fear, have given a turn to your mental character which may, in the end, make you lament that your mind was not of a humbler kind. Excuse the frankness of one who loves you as a sister. Excuse me when I say that a petulance which you can scarcely control, has constantly pre-

vented your good qualities from being as useful as they might be, and, turning your understanding away from the cause of pure truth, has enlisted it in the ranks of party. I have observed that you cannot touch any subject—history—biography—any thing whatever—without the strongest party bias. I have indeed lamented in my heart that your independence in regard to pecuniary advantages, and even to the lure of court favour, has not been extended to popular applause. As long, my dear friend, as you condescend to flatter those that can bestow it, though, vanity may disguise itself as love of country, you degrade the valuable gifts which heaven has bestowed upon you, and convert them into instruments of evil.” If an angel from heaven had been employed in convicting my proud heart, the sense of my faults could not have been deeper, than I felt it at this moment. Forgetting that the ardour with which I was about to speak might be observed by the company in the carriage, I pressed Rose’s hand which she had laid upon her knee next to me,”—Thank you,

from my heart (I said) thank you, my best, my dearest friend. No words, except yours could have opened my eyes so speedily and thoroughly to my own faults. But can you not find some excuse, for a young man left to himself and having to struggle with the difficulties which have surrounded me? Oh that I had been before now blessed with the friendship of one like yourself—one that could, like yourself, touch the tenderest, perhaps I should say the *sorest*, points of my heart, without rousing any feeling but that of thankful conviction, and a sanguine yet humble and earnest hope of improvement! It is, indeed, in your power, my dearest Miss Cusiack—exclusively in *your* power to make me the useful man you wish me. Make me at once truly happy and truly useful; be a part of myself, and you will raise me to a condition to which I alone have no natural claims. Will you then perfect your work? Will you be mine, or rather make me entirely your own?”—
“Stop, Mr. M—,” she said, gently withdrawing her hand from under mine. “Stop, till

you know your proposed monitor and improver thoroughly." "My dear Rose, (I answered with the utmost ardour) my dearest, my earliest friend, how can I be unacquainted with a heart and mind with which I have so long identified my whole being?"—"And yet," (turning towards me with a sweet smile) "you do not know how deep in heresy I may be sunk at this moment." "Hateful name!" (I replied) "Do not apply it to yourself, my dearest friend. Could a merciful God condemn the final views of a mind so devoted to him as yours?—Impossible!"—"You did not think so, some time ago," she said. "It is true, dear Rose, it is true; but I had seen *heresy* only in books—only in the dark pages of controversy. But tell me, are you actually a Protestant? If you are, I will purchase the whole second edition of my first Travels, and burn the copies." "Now, that is one of the faults which I should have to correct in you," said my lovely companion, with such a smile as, had it not been for the odious postilions so near us, would irresistibly

have made me seal her implied acceptance on her lips. "You are too hasty, too much biassed by feeling!" continued Rose. What I am at present, in regard to religion, you cannot understand, unless I give you a correct statement of the process which has taken place in my mind."—I entreated her not to delay that statement.

"You have witnessed (she went on saying) the ardour with which I committed myself to the guidance of the Church of Rome. In her pictures of female virtue, there is something very attractive to a young and ardent mind. The imagination is captivated by the images of a heavenly love, which having a suffering Saviour for its object, delights in the reciprocity of feeling with which the Church assures us, that a spiritual wedlock with Christ is attended. When my mind, impelled by the constant suggestions of the priest who had my whole soul in his hands, had taken that direction, I felt a constant, and daily growing desire to withdraw from this visible world, and enter upon a state

of existence similar to that of the spirits for whose society I ardently longed. Here also the Church of Rome was prepared to meet my wishes, and to feed the consuming flame of enthusiasm which she had kindled in my soul. I read the lives of her female saints,—the models which the Church holds up to our admiration—and in those books I was taught that the path to spiritual perfection lay through the most severe mortification. Here I concluded that if he who was to be my divine spouse, took delight in seeing my body waste with fasting, with long prayers on my knees, with a constant privation of every thing which nature requires for a healthy and agreeable existence, I should be unworthy of his love if I set any limit to these privations. I was indeed told that I should mortify myself within the limits of prudence. But nobody could tell me what was meant by prudence in such a case. If pain be acceptable to heaven, nothing short of putting an end to it by self-inflicted death can be blamed as imprudent. Suppose, by fasting and mortification, I

bring upon myself a painful and lingering disease, which after many years suffering will terminate in death; why should my zeal be checked? I am a willing victim. I show that worldly happiness weighs nothing with me, in comparison of the love I bear to God. I saw besides that the Church had raised to the rank of Saints many, who otherwise would have been deemed suicides. Nothing struck me so much in regard to mortification, as the lives of the Monks of la Trappe—whose rule is known and approved. You may remember how, especially in the height of the zeal of that order, the monks refused medical assistance, and one of them allowed his body to see corruption out of the grave. What, however, can equal the self-inflicted sufferings of St. Theresa, and the agonies which her distracted mind endured?—My heart did not fail me when I contemplated the nature of of the sacrifice which I had begun, and wished to carry on to the end of my mortal existence. But there was one circumstance which my mind could not brook. The perpetuity of the monastic

vows, and the compulsion exercised by the Church on this point, seemed to me intolerable. The artful man who guided my conscience declared, that my feelings on this subject arose from the most refined pride. I endeavoured to submit to his decision, but my heart revolted again and again when this act of spiritual tyranny occurred to my mind, as it used to do, with all its odious circumstances. I could not help suspecting that the Church kept the poor helpless prisoners, as a show; that the measures which she had adopted arose from the knowledge, that few of those who take the veil would keep their original resolution, if they were left entirely free. Pride or no pride, I could not bear the idea of sacrificing my free will for ever. I trembled at the thoughts of a change in my feelings, which might bring upon me the agonies of desponding slavery. Yet I struggled to overcome my reluctance. I had given my consent to take the veil, when the intrigues of the ambitious priest who lorded it over our house, and our very being, gave me

a shock which I feared I should never recover. It is true that the misdeeds of an individual should not be charged on the Church ; but does not the system she approves lead directly to the abuse of the spiritual power so freely given to those individuals? I once indeed, thought auricular confession a source of great comfort to a tender and anxious conscience. But a sad and daily growing experience showed me that I was deceived. Both this and all other means of allaying spiritual anxiety, which the Church of Rome so abundantly offers, I have found to conceal within themselves a direct power of increasing that anxiety. When I feared I had sinned, and sought to relieve my conscience by confession, the fear whether I had properly confessed assailed me. If I confessed again for the purpose of tranquillizing my heart, the fear that I had not sufficient repentance immediately seized me. If the confessor, employing the whole weight of his authority, ordered me not to think any more on that subject, the efforts which I made to obey him crowded my head with the

very thoughts I wished to chase from it. I felt, besides, guilty of disobedience to God's minister. Then, again, I suspected he had given me an assurance of pardon because he had not formed an adequate conception of my guilt: and I felt doubly guilty (guilty perhaps of the sacrilege attached to concealment at confession) because I had not taken proper pains to accuse myself freely and fully. Oh what distress has often possessed my heart just when I was seeking for spiritual consolation in the confessional! I am sure I should have gone distracted but for the disclosure which made both my mother and myself ashamed of the priestly tyranny to which we had so long submitted.

“ Providence sent to us, at that time, both my brother, and that excellent man Mr. Fitzgerald. Had he proposed to us a change in favour of the Church of England, the party feelings which all of us, Irish Catholics, have attached to that name, would have risen in a body against his advice. But it was clear that he had no design to gain power for any party. He gradually ob-

tained my confidence, and I freely laid before him the doubts that harrassed me ; adding, however that since I could not find any assurance of safety in the Catholic Church, which boasts of being the direct organ of heaven, I did not expect it from those who had no higher source of trust in God but their personal conviction. I can almost repeat his words : ‘and what higher assurance can be given to man than a *rational conviction* ? Must not even the effect of a miracle depend on the *rational* conviction that the wonder performed before you is neither within the limits of nature nor delusion ? Those, my dear Miss Cusiack, (he went on) who aim at an assurance above *rational* conviction, can produce nothing by their multiplied contrivances, except a mental disease in themselves. The sanguine and enthusiastic obtain, perhaps, that internal feeling which gives to the creatures of imagination more reality than to the impression of the senses. Of this kind of assurance, there are frequent instances in madhouses. Such, however, as are constitutionally incapable of this

mental fever, exhaust their strength in the pursuit of a certainty which every contrivance to obtain it makes more and more unattainable; for each contrivance contributes its own uncertainty to the general result, and thus multiplies doubt without end. Unfortunately no class of persons have contributed more to the diffusion of the assurance which I described in the first place, than those Protestants, who, at all times, since the Reformation, have misunderstood the name they bear. Deprived of the delusive certainty which papal infallibility promises, and taking it for granted that revelation implies *certainty* above the rational degree of which the human mind is capable, members of Protestant Churches have frequently raved about the internal assurance which they enjoy, asserting that such assurance is a necessary condition of salvation. In vain they tell me that their assurance is *supernatural*. It may be so. But as there exists an equal degree of assurance *from disease*, their miracle is useless to mankind; for there can exist no *certainty* that it is not a peculiar degree of

mental derangement. True Christian assurance is provided in the Gospel, according to the nature of the human mind, for which the Author of our being has contrived it : and as it is according to the laws of our intellectual faculties, it is not exposed to the continually extending uncertainty which the Roman Catholic contrivances produce. We have *rational* means of convincing ourselves of the truth of Christ's mission ; we have rational means of convincing ourselves of the nature of the *good tidings* which we express by the name of Gospel. Again, we may have a *rational* conviction that we *trust* Christ, (in other words) that we have *faith* in Him : and finally, in the tone of our minds, in our leading principles of moral action, in our habitual fear of acting in a manner unworthy of the purity and the charity which are the substance of the New Testament—in all these *rational* proofs, we may ground a *rational* conviction that we are led by the Spirit of Christ. Under such circumstances, we need not distress ourselves about the *means* of atone-

ment for our sins. As those means are not our own, we have no reason to fear that our imperfect mode of using them may totally or partially destroy their virtue. Our salvation is as sure as the Gospel. We weaken every rational source of confidence if we ask for more assurance.' "These views of Mr. Fitzgerald struck deep into my mind. My brother gave me about that time some papers which that good man had written for him. I believe you are not unacquainted with them. "Can they be" (exclaimed I with surprise) "those manuscripts, which reached me from an unknown hand?" Was it from you they came? "It was. I took (I will not deny it) too much interest in your welfare, and thought they might contribute to dispel prejudices from your mind. At all events, since my own had taken a new direction, I would not, if possible, leave myself without some chance of your following me." "I will follow you, indeed," (I said) "at all risks--though risk there can be none in following innocence, kindness, every thing that is lovely." "No, no,

dear friend," (said my companion with indescribable sweetness) do not trifle with things so serious. I cannot be your guide. All I have done is to endeavour to put you in the way of shaking off the trammels of party prejudice. Follow the truth, without considering for a moment what side your final resolution may help, or disserve. Aware of your intentions in regard to me, I would not have disclosed to you the state of my mind, had I not taken a previous resolution to leave you entirely at liberty to remain a Catholic or not, as your conscience may lead you. I demand but one condition—that you shall never again write on religious subjects, unless you are determined before God, to write with candour. To employ your talents in rivetting the mental chains of so many millions; to lure the free to submit to the yoke, and worse than all, out of bitter hatred to Protestants, to endanger the Christian hopes of thousands who might, but for your writings, preserve their faith in Christ; may be pardoned once, considering the circumstances in which

you have been placed. But I would sooner give my hand to a professed Atheist, possessed of honourable feelings, than to one who could call Christ his master, and sell him to a political party." I could hardly speak from shame and confusion. Impressed with the holy sincerity of Rose's manner, I raised my heart to heaven, imploring assistance to perform the vow I was about to make. "My friend, my tutelary angel (said I with deep emotion) in God's name, I promise you never to trifle again with religion. I am certainly no longer a Catholic in my heart. My desire is *to be a Christian*. To what denomination I shall join myself, I cannot tell at present. But be sure of this, dear Rose, that the hand that I offer you shall never be sold again for the love of party applause. Will you be mine on that condition?" A YES uttered in the gentlest whisper conveyed to my heart the purest and deepest sense of happiness I had ever experienced in life. We continued in silence till the carriage stopt at the inn where we had to pass the night.

CHAPTER III.

Rule of Faith.—Limits of the power of language in expressing invisible subjects.

MANY other conversations took place among our party, every one of which might, if reported, show the progress of our mind in the important subject which almost exclusively engaged our attention. The conversation which I am about to relate, was to us all of the greatest service, and it may be said to have settled our minds, by means of the enlarged principles which we have made our guides. I shall report it in dialogue, and **MR. M**— will as usual denote myself.

MR. M.—I have been constantly dwelling, **Mr. Fitzgerald**, on all you have said and written (for I am now aware of my obligation to you, in regard to the manuscripts) and my con-

clusion is that there exists no rule of faith for Christians.

MR. FITZGERALD.—In my opinion, Sir, you have arrived at a wrong conclusion. Christ and his apostles are to me the rule of my life and being, as a Christian.

MRS. CUSIACK.—Yes, my dear Sir. That would be a most delightful rule of faith and morals, if we had Christ and his apostles with us.

MR. M.—Mrs. Cusiack has anticipated my objection. But I may add that (if as I suppose) you are prepared with the answer, that we have them in the Gospels and the other writings of the New Testament, I beg you to remember that what we have there is a dim copy, a reflected, and perhaps in some points, distorted resemblance of the proposed rule.

MR. FITZGERALD.—And would you rectify the supposed distortions, and remove the dimness by making the intellectual image of the rule of faith, be reflected without end from thousands of human minds? If the rule of faith appears

to you obscure and uncertain in the New Testament, will it come clearer from the heads of Popes, Councils, and Fathers?

MR. M.—No, certainly, not without a supernatural assistance, upon which, as it is not visible, we cannot depend, unless the promise of Christ was capable of but one sense, as to what it engaged to do, on whom it engaged to do it, and in what circumstances it should be expected. On this point I am already convinced. But my difficulty still revives. If we have no means of fixing the sense of the Scriptures, we might as well be without them.

MR. FITZGERALD.—Do you think that if Christ and his Apostles were still among us, and you could hear their words, you should have infallible certainty that you understood their words in their proper sense?

MR. M.—In that case, if I thought I did not understand them rightly, I would ask again.

MR. FITZGERALD.—That certainly would be a great advantage; but still, could you be sure that you had understood the words of the explanation?

MR. M.—What, Sir? Do you mean that there is no power in language?

MR. FITZGERALD.—No man can doubt that there is power in language: but you seem to make that power unlimited, and equal upon all subjects. Words, when they express objects or actions with which we are experimentally acquainted, have their meaning fixed by the objects expressed. If there is any doubt of the meaning, we show the object, we describe the action, we refer to some feeling, which we make definite by means of external marks. But when words attempt to express things with which no man is acquainted except in *his own mind*, there is no possibility of ascertaining the *exact* meaning in which any one individual uses them. You cannot be sure of the meaning of a word, unless you are experimentally acquainted with the thing which the word stands for. If the word represents a conception of another man's mind no other man can be sure that he knows the exact meaning, unless he could be experimentally acquainted with the conception itself.

MR. M.—In that case, it should seem, that no *infallible* revelation can be made to man, as long as he remains what he is.

MR. FITZGERALD.—A revelation from God must be *infallibly true* in itself; or *objectively*. But it certainly cannot be *infallibly* understood by *fallible* creatures; in other words it cannot be infallible *subjectively*. But, even a revelation thus communicated to *fallible* man is capable of being understood with various degrees of certainty. Christianity instructs in the clearest manner, when it addresses us upon things with which we are experimentally acquainted. But I do not hesitate to say, that a revelation of things “which pass all understanding” cannot be made to man in his present state with certainty.

MR. M.—The Apostles seem to have thought otherwise.

MR. FITZGERALD.—Whence do you deduce this assertion? Do you ever find the sacred writers of the New Testament torturing language like the writer of the Athanasian creed, for instance, in the hope of conveying a *supposed*

conception of the mind, by transfusing it through a long series of *material* figures? I find higher wisdom in the authors of the New Testament records.

MR. M.—Pray, what do you mean by *material figures*?

MR. FITZGERALD.—Every *metaphor* is a material figure. Every metaphor is a hieroglyphic which might be painted to the eye. The Scriptures, as they employ human language, *necessarily* use these verbal hieroglyphics, in the first instance. They speak for instance of the Father, of the Son, of the Holy Spirit—i. e. breath or wind (*πνευμα.*) These material figures are addressed of course to the human mind. It is there that they must be *spiritualized* by an *individual* and *incommunicable* process of the mind itself. But what have Divines done? It seems they were afraid that the original material figure was not *material* enough: or rather, fearing that it would not convey a *proper similitude* of things invisible, they have added several other *material figures* by way of spiritualization. Thus

for instance, not satisfied with the vague and indefinite hint given to us in the word *Son*, they have brought in the aid of *generation*, of *substance*, of *person*, i. e. a *mask*, or a visible human agent.* When out of these strange materials, each individual has made up a picture such as his imagination may be disposed to contrive, then and not before, is the Divine satisfied that he has conveyed to others the conception which his own mind had formed from the scriptural metaphor.—Alas! my dear friend! It is for these *figures* that christians contend with each other with bitterness and rancour. It is by these figures—these coarse and ill drawn hieroglyphics, which we show as the true, genuine, and unquestionable portrait of the Deity, given by Christ and his apostles, that we turn men away

* Any one who considers the great *variety* of metaphors used in Scripture, and the perfect dissimilarity of the objects from which those metaphors are derived, will easily perceive that it was the intention of Providence to oppose the formation of *theories*, by means of the *incongruity* of the figures upon which those theories would be attempted. See Archp. Whately's *Essay on Contradictions*, and his Preface to Archp. King's Discourse on the Origin of Evil.—*Editor*.

from Christianity. It is the acquiescence in the *truth of these figures* which we make the chief condition of eternal happiness in the next world !

CAPTAIN CUSIACK.—You have frequently told me, that you would not build secondary articles of faith upon any metaphorical expression of the scriptures.

MR. M.—What do you understand by secondary articles ?

MR. FITZGERALD.—I mean *metaphors* explanatory of *metaphors*, such as *substance, generation, procession*, and a long string of others with which all creeds and confessions are teeming.

MR. M.—Then you would leave the original i. e. the scriptural *figure* to produce whatever shadow of itself it might cast upon each individual mind.

MR. FITZGERALD.—He who “knew what was in man,” the author of revelation as well as of our whole being, must have intended it so, else he would have provided means for a different state of things. Surely he cannot have designed that by using our own *explanatory figures*, and

casting *their shadows* upon the shadow produced by the original metaphor, we should attempt to throw *light* into our own or into other mens' minds. I long and pray for the time when Christian Churches will leave their members, as Paul understood that all men must be upon these subjects. I allude to a very important passage which I fear is commonly misunderstood, owing to the double meaning of two words in the English translation. "We now see as *through a glass, darkly.*"* The translation (to avoid ambiguity) should be, "We now see, as by means of a mirror, enigmatically, i. e. by hints, such as all figures must be, in regard to things spiritual. When the Apostle Paul declares this fact, of himself and all the privileged Christians of the apostolic times, should our divines try to do more by their declarations and articles?"

MISS CUSIACK.—May I venture, as the youngest, and the most ignorant of the present company—perhaps, I might add, as the person who can give least offence by a question—may I

* 1 Cor. xiii. 12.

venture to ask how is it that you have continued a member and a minister of a Church that has no less than *thirty nine articles*, mostly explanatory of *metaphors*? I would not ask if I were not confident that you have a good reason.

MR. FITZGERALD.—I am glad that you *do* ask me, since you thus afford me an opportunity of removing what I most hate, even a shadow of insincerity. When the whole Gospel had been enveloped in the forms of the ancient philosophy (an evil to the growth of which no set of men contributed more than the *Fathers*) when in subsequent centuries *scholastic philosophy* increased the cloud of technical words under which Christianity has long been almost buried,* it frequently happened that metaphors or material figures were employed as explanations, which, not only obscured, but directly *contradicted* the *original metaphor* or *figure* used in scripture. It was then a necessary evil (arising from the

* See *Hampden's Bampton Lectures*, a work abounding in sound views and deep learning, on the subject of scholastic Theology.

prevalence of scholastic language) that this kind of *direct opposition* to scripture could not be met otherwise than in *metaphors*. Such is the nature of the thirty nine articles, whenever they relate to mysteries, not to *facts*. I do not find that the scholastic language they use, contradicts the *original metaphors* of the scriptures, though it obscures them. The occasions which demanded this and many other scholastic compositions being no longer in existence, I am of opinion that these old documents should be, at *least*, *revised*. I find much in them which *encumbers* Christianity; but nothing that invalidates its spirit and efficiency, and therefore I remain attached to a Church which has done much good, and which, if it were delivered in spiritual matters, from the trammels of Parliament, would continue to be a distinguished supporter of Christian revelation.

[Expressions of approbation and respect were uttered here by all present.]

MR. M.—But who is to do the work of disencumbering the Church of England from the

rusty and ponderous armour with which scholastic theology endeavoured to protect her?

MR. FITZGERALD.—The Church of England herself will gradually and carefully do that work, if she becomes a *living society*. I have told you that the Church of England, as it is *under the law*, is only a dead frame, a mould without life, will, or discretion, into which its members either find that they *fit*, or to which they *fit themselves*.

MR. CUSIACK.—Do you think that the English Church will be allowed to govern itself in spiritual matters.

MR. FITZGERALD.—If not, I fear its days are numbered.

MR. M.—If I were still possessed by my old controversial spirit, I should say, then let us join the Church of Rome which promises to be *eternal*.

MR. FITZGERALD.—A Mahometan might urge the same argument in favour of his own religion. A Brahmin might put in a similar claim. The character of all divine works is *life* and *progress* both of which imply *change of forms*. Error,

like dead substances, may be made by human contrivances, as permanent as a statue, or a mummy."

We laughed; and the conversation became as various and immethodical as it usually grows when supper is announced, and people begin to grow sleepy.

CHAPTER IV.

Advice to the doubting—Enthusiasm—True Faith—Mistakes of Protestants on this point—Objection answered—Helps to the study of the Christian Evidence.

THE glorious sky of Italy invited Mr. Fitzgerald not unfrequently out of the carriage. Who was to be his companion in the front seat was an object of no small contention among us. One of the ladies, as may be supposed, usually carried the point. Nevertheless I could not but observe that, when Mrs. Cusiack was not well enough to ride out, my dear Rose usually resigned her claim in my favour. This was a source of great delight to me, because the interest she took in me was evident; and I could not be so blind and prejudiced as not to perceive that every conversation with our loved and respected friend, Mr. Fitzgerald, improved both my mind and heart, and, as it were, established peace and har-

mony between my feelings and my mental faculties.

Seated outside with my excellent friend, under a sky that appeared to proclaim "good will towards men," and surrounded by a scenery smiling with beauty and plenty, my heart expanded with an instinctive impulse to thank the Giver of such blessings. I observed the eyes of Mr. Fitzgerald swimming in tears of gratitude. When touched by such emotions, he was never inclined to keep them to himself. His nature, at all times social, seemed, when excited, to overflow with a philanthropy which appeared actually too oppressive, unless he imparted his feelings of love and kindness. His joy drooped and languished when he could not share it with another human being. Urged by my own desire of hearing the observations of my companion, and treasuring them up for my own use, I did not hesitate to interrupt his meditations, by expressing a deep sense of the beauty of the scenery. I would make any sacrifice (continued I, addressing my friend)

provided it could give permanence to the state of mind which I experience at this moment. Why do people, who aim at Christian perfection, turn away from the beauty of nature?

MR. FITZGERALD.—The Christian perfection you speak of, is not in conformity with the example and general character of Christ. It is a false notion which sprung up from the enthusiastic views which, together with many other evils, crept in among Christians almost immediately after the death of the apostles.

MR. M.—What do you call enthusiasm?

MR. FITZGERALD.—It is difficult to give definitions of words which comprehend many varieties. But I think I may venture to say, that it is a spurious faith kept up by means of animal or nervous excitement. I call faith, in general, a persuasion arising, not from direct proofs, but from what I would call a *moral* inference. I say that I would call it a *moral* inference because I wish to distinguish it from *logical* inference. Perhaps an example will convey my meaning better than any abstract words can do it. But

I must request you to keep in mind that I do not use faith in the common acceptation of *assent* to inferences from verbal statements of invisible things. I speak of faith in the practical sense of Scripture, i. e. *trust* (Πιστις). My example, illustrative of that faith, is this: I have for instance, lived with Captain Cusiack for several years, under circumstances which have enabled me to become well acquainted with his general character. From that which I know, I have such *faith* in him that I would trust my life in his hands, if the means by which he intended to preserve it were ever so unintelligible to me. This kind of faith does not depend upon mental excitement; on the contrary, it is a calm and sedate feeling, which has its root in a certain degree of *experience*, but branches out and blooms in that higher region of the soul which, being above the argumentative faculties, seems exclusively reserved for conscience,—for those moral principles which identify themselves with the soul, and whose operation cannot be

distinguished from the energies of the soul itself.

MR. M.—I think I understand your meaning. But why do you exclude from the notion of Christian faith, belief in some one *sense* of words which express objects out of the reach of experience.

MR. FITZGERALD.—Because I am quite certain that God has not provided means whereby the sense of such words may be conveyed to us. I touched upon this point in another conversation, but the importance of the subject will be my apology for enlarging upon it at this moment. The sense of words expressing objects which are known by the senses, of actions which are known by experience, of feelings and affections of which we are conscious—all this may be made the subject of verbal communication with a great degree of certainty. Observe, I pray, that my enumeration embraces not only the objects of moral legislation, but also all internal desires and tendencies as well as principles and motives. All these subjects are, indeed, capable of being

expressed in language conveying a degree of certainty adequate to every purpose connected with the regulation of the moral or accountable part of our being. But words which attempt to explain the sense of other words, without a final reference to some of these objects of experience, cannot be a part of revelation. The reason is clear—such words *reveal* nothing.

MR. M.—What then is the duty of a believer in the Scriptures, in regard to expressions which have no reference to any thing practically known to us.

MR. FITZGERALD.—I cannot recollect any scriptural expression totally devoid of reference to something practically known to us. Take, for instance, the beginning of John's Gospel; one of the most abstruse and metaphysical passages in the whole Bible. "In the beginning was the Word, and the word was with God, and the word was God." Here we have a series of figures or *metaphors* relating to things invisible and perfectly out of our reach. The pictures or figures themselves are representations of objects

known to us. They are hieroglyphics, and convey their meaning (as you heard from me on another occasion) in hints: ἐν ἀινιγματι. Try to explain these hints in language and you will find yourself involved in insuperable difficulties. For instance, you will have to say that an *intelligence*—something analogous to a mental conception or to the expression of a conception (for here we have already an ambiguity in the word λογος) was always with God, and that this intelligence and God, were so united that the expression of that unity must leave us at a loss, or in great doubt, as to which is the subject and which the predicate of the proposition, i. e. whether the *intelligence* (λογος) was God, or God was the *intelligence*; or whether the expression may be used in both senses.* Here we see that all

* Mr. Fitzgerald must have alluded to the Greek original of the passage to which his observation applies. Καὶ Θεὸς ἦν ὁ λογος admits, grammatically, but probably not *idiomatically* of two senses. Even the context would naturally lead to that which is unequivocally expressed in the established translation. Nevertheless the expression is extremely obscure. But this whole passage should be understood (as it is meant) as a series of pro-

verbal explanations must increase our doubts and the obscurity of the passage. What then is the object of a believer's faith in regard to this scriptural statement? That alone, which results from it *practically*, in regard to the relation in which we stand to Jesus of Nazareth, the person to whom all this refers. We know him as a man: but this passage demands our considering him, as far as our conduct, hopes, and trust are concerned, not only as a man like ourselves, but as a person who is one with God. Let no one ask me *theoretically* what meaning I attach to the words *one with God*. No words I can use will give *theoretical* precision to the scriptural expression. Yet for the purposes of real Christian faith, namely, *trust* and *obedience*, for these practical purposes, I have quite enough; the *practical* sense is clear: I am to *trust God* in

positions *contradictory* of the tenets of the Gnostics, who held that the word was one of the *ÆONS* emanating from God—such as "*Truth*," "*Life*," "*Light*," and many others. The Evangelist John does not indeed attempt to tell us what Christ is; his main object seems to be the exclusion of a theory.—*Editor.*

Christ; I am to *obey God* in Christ; I am to *worship God* in Christ.

MR. M.—I think I understand more and more what you said on this subject a few days ago.

MR. FITZGERALD.—I repeat the statement of these views, though I very much dislike repetitions, because the error (common to all scholastic expositions of the Christian faith) of making *secondary* or *explanatory* figures, necessary objects of Christian belief, is ruinous to the Christianity of thousands who through baptism have been made heirs to the blessings of the Gospel.

MR. M.—I declare to you, my dear Sir, that you have relieved me from a very distressing difficulty, which threatened to make me an unbeliever. I now see that the deceitful argument in favour of *Church infallibility*, is grounded on the supposition that those *secondary* or *explanatory figures* must *infallibly* be settled in order to have saving faith. Your Protestants have taken this for granted and thus contributed to spread the danger of the alternative “either

Catholic or Infidel." They have classed these secondary and figurative explanations among the *essential* articles of religion: and as they did this upon no higher ground than their own *opinion*; as in that opinion they were frequently discordant from other Protestants, who had as good a right to establish those secondary explanations as themselves, and as all agreed that such explanations were of the very *essence* of Christianity, and that salvation could not be obtained without them; what could the majority of Christians do but continue under the guidance of a Church, which, with some plausible reasons, claimed a divine gift, which was to enable her to settle these supposed essential points? If in answer to this you prove, as it is not difficult to do, that there is no sure ground for believing in such a gift; but still contend that the *secondary points and figures*, are essential to salvation, what can be more rational than the usual conclusion—that a revelation which makes salvation depend on the explicit belief of points, which no one has

divine authority to settle and declare, cannot be true?

MR. FITZGERALD.—It was just for the purpose of removing a difficulty which threatened to make you an unbeliever in Christ, that I brought about this topic. I must caution you, however, against an objection to these views which you will probably meet with. It is confidently asserted that these *secondary* or *explanatory* articles are necessary to be believed because they act as *motives* to Christian obedience, and Christian trust. You will hear, for instance, that unless you believe the deity of Christ in the Athanasian sense of *consubstantiality*, you cannot trust in Christ's full atonement; for none, (it is said) except a person of the *same substance* with God could be a sufficient sacrifice for sin. That there are minds so constituted as to be *moved* by this sort of *philosophy*, I know. But I equally well know that there are others whom all this physiology of divine nature, of sin, and atonement, so utterly impresses with the idea of

extreme rashness, not to say *absurdity*, that far from being acted upon by such doctrines, as motives to faith and obedience, they cannot believe at all, unless they put them entirely out of their recollection. Now unless the former class of minds can shew their title to be the archetype and model of the *true* and *right* human mind, I do not know why they should condemn the other class for having a different intellectual taste or constitution. "By their fruit ye shall know them," is what you may safely say of *human conceptions* on these invisible notions: and doubt not, that whatever *secondary views* and *figures* are adopted or rejected, if the result is that the individual shows himself more and more *guided by the spirit that was in Christ*; a fact that may be ascertained by the tone of his mind, and the tenor of his whole conduct; doubt not, I repeat, that such a person is one of Christ's flock, "and no man shall pluck him out of his hand."

MR. M.—I am convinced of what you say in regard to certain doctrines, as *motives*. I know

that the idea of *substance* in *God*, shocks me. The most abstract conception which I can form of *substance*, is a kind of receptacle for qualities. Even this metaphysical substance, and these qualities resting upon it, appear to me unworthy of being attributed to God. What shall we say of the mass of Christians, who attach no other notion to substance but that of condensed matter? Recollect, besides, that the same word *substance* is used to express the source of Christ's material body. When any one, not much endowed with the power of metaphysical distinction, hears that Christ is God of* the *substance* of his Father, and Man of the *substance* of his Mother, can he avoid conceiving an analogical similarity of substances and a similarity of extractions?

MR. FITZGERALD.—There are few divines that, on hearing you, would not be shocked at the boldness of your language.

* i. e. out of, according to the latin original: *ex substantia Patris: ex substantia Matris.*

MR. M.—They ought, on the contrary, to be shocked at the *rashness* of their own.

MR. FITZGERALD.—They would say that you are a *Unitarian*, or *Humanitarian*.

MR. M.—A *Unitarian* every Christian should be in the sense of disbelieving every thing, and rejecting every expression which even obscures the *unity* of the Supreme Being. *Humanitarian*, no man should be called, who does not positively say that Christ is a *mere man*.

MR. FITZGERALD.—As the lawyers have found *constructive* treason, so divines have established *constructive* heresy. If you say any thing, nay, if you use your understanding in a way that would make *them* infer any one heresy, they will not allow you to draw a different conclusion; you *must* be a heretic.

MR. M.—I fear that this *logical* obstinacy, this immutable law of consistency, makes many infidels every where. In the Roman Catholic Church, because he who denies one article invalidates his belief in all the rest: among Protestants, because he who opposes some commonly

received view is bound by the law of theological consistency to reject the Gospel at once.

MR. FITZGERALD.—Beware, I entreat you, of both these pernicious errors. I know that you have been assailed by doubts on the general truth of Christianity. I wish, therefore, to give you some advice in that respect. In the first place, do not expect a kind of evidence which the nature of the subject does not admit of. *Moral* evidence is, by its nature, subject to all the weakness of its vehicle and receptacle—*man*. You probably understand my meaning. I conceive that the evidence which is called *moral*, depends entirely on the *probabilities* arising from man's established laws of action, such as we know them from our own experience and consciousness. But if, considering the *nature* of such evidence, you are inclined to doubt its sufficiency; remember that it is of the same kind with the object for which it is intended. Its purpose is the direction of *moral* man, a being, the superior part of whose nature is calculated to act on *probabilities*. Our whole moral disci-

pline, and the consequent improvement arising from that discipline, when successful, depends on that degree and mixture of uncertainty which we find inseparable from every thing in our present life.

In the second place, do not shape your expectations of conviction from the descriptions which many people will give you of their own belief. I do not mean to question their veracity; though, in many cases, such strong assertions are only means which timid and enthusiastic persons instinctively employ to scare doubt from their own minds. This may properly be called a *wilful* conviction, and, as any careful observer of men must have found, it applies with equal power both to truth and falsehood. The conviction I would advise you to endeavour to obtain is such as, in spite of doubts, which you may not be able to remove, can and will reasonably demand the obedience of your will: a conviction which shall establish Jesus Christ as king and master over your moral being; a conviction which will make you

trust him for life and eternity, as your deliverer from the penal consequences of sin; as your security for eternal happiness in a future life. Different men will require different degrees of evidence for this practical faith, and that evidence will be of different kinds. In all cases, we may be sure that a conviction which produces obedience to the rules of conduct contained in the New Testament—which keeps up a constant desire of modelling our *whole character* (though at an humble distance) on the human character of Christ; and which makes us constantly pray and strive for a conformity of our tone of mind, (in more scriptural words) for a conformity of our Spirit, with the Spirit of Christ—a conviction which has this power must be sincere: it must be that faith which Christ demands in his disciples. The sources of such a conviction are numerous, and must be weighed *collectively*, as they support each other into a *moral proof* of the general truth and divine origin of the Gospel. But as, it has been observed by Paley, every one will find a favourite

foundation upon which habitually to stand. I speak from a long experience when I say that my conviction arises chiefly from the knowledge of "the Spirit of Christ" in other words, of his character, as it appears from the Gospels. This conviction is very much strengthened by a similar knowledge of the character of the great Apostle Paul, as it appears in his epistles. But this source of conviction requires a constant study of those sacred records; a study more *moral* than *critical*; a study such as we make of the words and conduct of a person whose character we have the greatest interest to ascertain.

In the third place, never credit any man's notions in regard to the *measure* of faith (reckoned by articles) which is absolutely indispensable to enjoy the spiritual benefits promised in the Gospel. Observe the manner in which the apostles made proselytes, and you will see that all they required was, that they should receive, in the first instance, Jesus of Nazareth, as the promised Messiah, as the Son of God,

who was announced and expected from the earliest ages to be the Saviour and Redeemer of mankind, and that they should receive this Saviour with a sincere *desire* of "knowing Him whom God hath sent." The progress of Christianity would have been slow, indeed, if the apostles or their disciples had considered themselves obliged to teach even the smallest and plainest Catechism of later times. The *detailed* knowledge of religion which may be the duty of each Christian to acquire, must depend on a multitude of circumstances. Let every one according to his peculiar opportunities cultivate this knowledge by every means in his power: but let no man tell another that because he has not arrived at the same conclusion, or made up an equally large catalogue of articles of faith, he cannot be saved.

Fourthly:—Do not make your Christianity depend on any theory concerning the extent and degree of the inspiration of the scriptures. Much of what divines say upon this point is *theory*. Accustom yourself to look upon the

New Testament as the true records of the teaching of Christ and his apostles. The *spirit of the whole*, a Christian must believe to come, as the authors themselves came, from God. In *the letter*, i. e. in particular passages, there may be something from men. But a candid examination of the whole, as a *whole*, has convinced me, that with the largest allowance for corruptions and interpolations, nothing has been allowed to mix itself with the New Testament that can impair the *divine spirit* which dwells in its contents. A similar kind of examination will probably lead others to the same conclusion. But I would entreat such as build their faith upon any one theory of inspiration, to beware of destroying the faith of others who do not require any such theory to believe in and obey our common Saviour. Nothing impresses me with a higher reverence for the founders of the English Church, than their having abstained from introducing any theory of inspiration into their articles.

If you pursue your religious studies under these cautions, which are the fruit of a long experience, if you prepare your heart by the practice of Christian virtues to the full extent of your spiritual growth, and if you habitually address yourself in prayer to the Father of lights, I trust you will never turn away from Christ. Whenever you are tempted to desert him consider, not the absolute quantity of light which you perceive in the Gospel, but its relative magnitude compared with every religious system which has ever addressed itself to the natural religious wants of the human soul. If you are inclined to think that the Gospel light and the Gospel evidence are not equal to what you would wish to have, consider that, if on that account you give up Christianity, you act like a man who should cast himself into utter darkness for life, because the sun is not as large and luminous as he conceived it ought to be.

Finally, remember Paul's remarkable direction for the pursuit of religious knowledge: "Whereto

we have already attained, let us walk by the same rule, let us mind the same thing.”* Take up the study of Christianity as an object of supreme importance, and be faithful to the light which you receive from it, be it ever so small. That light, I feel assured, will be increased to those who with purity of heart, and humble prayer, pursue the plain path of duty which every honest man must see and approve in the New Testament.†

Our conversation ended here, but I trust my serious and practical recollection of the advice I received in it, will last to my last day.

* Phil. iii. 16.

† See Appendix on the Christian Evidence at the end of the 1st vol.

CHAPTER V.

Rome.—Observations on the Rise and Character of its Power under the Christian Religion, in a Paper by Mr. Fitzgerald.

ROME! Rome! exclaimed our whole party, when we first discovered that wonderful city: and so fully did Rome occupy our thoughts that we scarcely exchanged a word for a long time. At length I broke this silence. I had been dwelling on the almost uninterrupted dominion of Rome either as the head of a political or of a religious empire: and I was at a loss to account for this curious moral phenomenon. Addressing myself, principally, to Mr. Fitzgerald, I observed, that there was something very wonderful in the transition from temporal to spiritual power which had taken place at Rome, as soon as the empire of the West ceased to exist. “I have now (said I) examined the subject of papal authority too long and too closely to attach any controversial importance

to the fact of Rome's supremacy in the Church during the middle ages; but I am not surprized at the powerful effect which that historical fact produces on the minds of Catholics."

"You should have read (said Miss Cusiack, before Mr. Fitzgerald had had time to give me an answer) the Paper which our dear friend (*pointing to him*) gave me in Ireland, upon that very subject. I had intended to send it to you, as the other manuscripts, but our journey to London prevented me." "Yes," (said Mr. Fitzgerald), I remember to have written something for you, on that point, but I do not know whether the Paper would be worth Mr. M's attention." Whether it is or not (said Miss Cusiack playfully) he shall read it or hear it." I assured her there was no need of compulsion in the case; and it was then agreed that as soon as the first hurry of seeing the "immortal city" was over, the Paper should be read some quiet evening at home.

I am not writing a *Tour in Italy*, and must accordingly leave out the description of what we

saw, what we admired, what we disliked. The reader will be pleased to imagine us rather tired after a week's perambulation of Rome, and desirous of a quiet family party. We welcomed the evening when fearing no interruption, Mrs. Cusiack moved that the Paper on the religious power of Rome be read. The motion was carried by acclamation. The manuscript was put into my hands, and I read to our small party what follows :

A SKETCH OF THE RISE OF PAPAL ROME.

CONTENTS.

Pagan Rome and Papal Rome. The primitive Churches become an object of worldly ambition for some proselytes. Low views and questionable character of many among the subsequent converts. Unruly character of these proselytes, during the mutual independence of Churches. Christianity becomes a political association. Growth of episcopal ambition, and consequent laxity in the admission of converts. Coalition of Bishops. Circular letters employed by the bishops to preserve their clergy in subordination. Persecution of Origen. Tendency of these confederations, first to contend against each other, and next to form an ecclesiastical monarchy under one great chief. The Bishop of Rome pointed by circumstances for this office. General corruption of the Church when the foundation of this supremacy was laid.—Observations.

“ The Church of Rome must be an object of curiosity to every one who studies history for the purpose of knowing mankind. The antiquity of that Church, its early claims of preeminence, and the gradual recognition of those claims by a vast multitude of Churches, are facts, which must perplex any reflecting Christian who has not made the *true principle of Protestantism* perfectly familiar to his mind.* As a Protestant, in the broadest sense of the word, the writer of this Paper cannot give up his right to dismiss every collateral support of a *primary*, and *essential* point, (the supposed *divine privileges* of the Church of Rome), which, as the chief foundation of the whole papal system, should be proved, beyond doubt, as a *fact*. He will, therefore, demand unquestionable proof of a miraculous gift, which must either be a *fact*, or a vain hypothesis. But as it may contribute to the elucidation of a subject on which party spirit has heaped every thing that can perplex the mind, he is ready to give a general view of

* See first Manuscript.

the circumstances which led Rome to its ecclesiastical preeminence.

“ The success of papal Rome appears (it is said) miraculous. The success of *pagan Rome* in establishing her empire, would appear still more akin to a miracle, if a great part of mankind had felt it to be their interest to take up that view, and multitudes besides, had imagined that their eternal welfare depended on that belief. *Pagan Rome* arose from the greatest obscurity to the proud station of mistress of the world. *Christian Rome*, was invited by the most obvious circumstances to build upon the remnants of preeminence which *Pagan Rome* had left her. Had we found any obscure town of the time of the apostles constantly recognized as the centre of Christianity ; did we see some second or third rate town (suppose that Babylon on the Tigris where some believe that the Apostle Peter wrote his epistles) historically noticed as the last See occupied by the head of the apostles, and uninterruptedly filled by a bishop to whom the majority of Churches paid

the respect due to a supreme Head, on earth ; we would acknowledge that there was a strong *presumption* in favour of a divine grant of spiritual supremacy to that Church. But that when the world (especially in the western division of the Roman empire) was deprived of the political centre to which the Roman rule had accustomed the conquered nations, and a new principle of *union* was offered to them in the Christian profession,—that under such circumstances, Rome, hitherto the metropolis of the world, should gradually become the metropolis of Christianity, is so *natural*, that had a real miracle interfered for that purpose, its proofs would be invalidated by the natural causes which were at work in the performance of the effect in question.

“ In fact, the history of Papal Rome may be stated in a few sentences. As Pagan Rome by degrees, swallowed up one by one the petty states of Italy, so did Papal Rome in regard to the episcopal Churches of the West : only it is not so easy to perceive the vantage ground on

which Pagan Rome stood, which made that city the mistress of every people around her, and afterwards carried her conquering arms to the most distant parts of the known world. The circumstances which facilitated the priestly conquests of the papal monarchy, are more prominent and obvious.

“ A reflecting reader of Church history (and I include under that name those earliest and most authentic documents, *the Acts of the Apostles, and the Epistles*) must be aware that the Church, from its infancy, grew up into a *Political Union*. The Christian Church made its appearance when the Roman empire was hastening to a dissolution. The Romans had robbed almost every known people of its *nationality*, and had finally lost their own in the self-inflicted slavery which arose from their domestic feuds. In this state of things, and only a few years before the utter destruction of Jerusalem (the last and strongest centre of patriotism in the ancient world) Christianity was published. According to the intention of its divine author, his disciples were to

form a *spiritual* association, held together by the mutual sympathy of a common t mper and feeling. The *unity of the spirit* was all that the apostles had in view when they established the local associations of Christians, to which you now give the very misleading name of *Churches*. Were it possible to change long established names, it would be desirable to adopt an appellation which would not force upon the mind the notions attached to the word *Church* in consequence of the papal system, known for many centuries under that name. The primitive *communities* of Christians met (as people do who have some lively interest in common) to enjoy and encrease that feeling of trust in God through Christ, which has been called Faith; to promote mutual charity among men, and to support each other in the love and practice of general virtue. That order might be preserved and certain offices regularly performed in the name of the *community*, its members appointed men of experience and tried conduct, whom they called *Elders*. Some of these were (probably from the

beginning, and according to circumstances,) placed as superintendents, over other Elders. This is the most probable origin of that order of *Elders* called *Bishops*.

“ But it was morally impossible that these *spiritual communities* should exist for any length of time, without contracting the spirit of the world that surrounded them. In every region, in every town (to use the expressions of Origen,) the *Church* appeared as another system of country, the country according to God, and raised up by his word.* The truth, however, of the fact so spiritualized in the expressions of Origen, is, that what before was *patriotism*, became now *church party*. And rapid, indeed, as well as extensive, was the operation of the activity which gathered round these new party centres. At first, however, the divine attraction of the religion itself was uppermost with many. Many others probably gathered round the apostles, not for the sake of *collective power*, (into

* Contra Cels. viii. 75.

which both *patriotism* and party spirit resolve themselves,) but rather under a vague notion that a brotherly equality was to be established in the new society, by means of which, even a comfortable subsistence would be provided for the indigent members.

“ These advantageous prospects did not fail to allure the selfishness of the worldly minded. We see, in the very first days of the association, two hypocrites* endeavouring to improve their condition by joining the *Church*. We soon after find a man of no common stamp, who, as soon as he has been made acquainted with the *Church*, seems irresistibly impelled to consider Christianity a fair field of profitable speculation. There is, indeed, no reason to suspect Simon Magus of hypocrisy in the act of joining the Christians. His meek answer to the indignant reproof of Peter, shows his character in a favourable light. He probably was sincere, but, like many of the leading members of the Church

* Ananias and Sapphira.

in subsequent times, his heart was still in the bond of (Church) iniquity—the love of power and wealth.* Again, the Church was still under the nursing care of the undispersed apostolical college, when it was disturbed by the complaints of a considerable class of converts, who thought themselves wronged in the distribution of their daily allowance. The conduct and feelings of the apostles on this occasion are remarkable. It is evident from their expressions, that they could not look without misgivings upon this early evil result of the *political* form which the Church was assuming: they show themselves most anxious to get completely rid of concerns which, perhaps, though inevitable at that time, showed already their worldly, unspiritual, and disturbing tendency. ‘It is not reason that we should leave the word of God and serve

* Though seldom conscious of the tendency of their own minds, Church leaders have generally acted on that old practical feeling condemned by St. Paul, as not uncommon in his time: *ημιζοντων πορισμον ειναι την ευσειβειαν*: supposing that godliness is an income.

tables,'* i. e. the *boards* of accounts, which were necessary for the distribution of the funds of the society.

“ How would all these evil tendencies increase, as the Christian societies opened their bosom to the crowds of heathens, in comparison with which, the original Jewish converts were but a handful! Myriads of slaves existed in the vast provinces of the Roman empire, in a state of misery and degradation. Bordering on the same condition, were the classes who had to support themselves by free labour and petty trade, especially in the conquered countries of the East. This multitude could not but perceive the advantages of putting themselves under the heads of the Christian associations, who were able to assist the indigent out of a well managed common stock.† In this

* Acts, vi.

† This practice continued for a long time; indeed, it may be said never to have totally ceased. In the time of Justin— i. e. about the middle of the second century, some Churches seem to have had a community of wealth. See Apol. I. § 14, ed. Benedict.

voluntary association any one might rise to consequence, to power, and to dignity, by boldness and zeal in favour of the whole body. In this society the wretched found comfort, the friendless met with sympathy, the slave had rights; and while the tribunals of the country recognized that unfortunate class as mere *materials* for judicial evidence, to which *torture* only could give credibility, their new association proclaimed the rights of the slave to humane and equitable treatment, and *enforced* that declaration of rights by means of its daily extending power of opinion over the slave-masters, who had embraced Christianity. Is it credible that multitudes of this kind should not be *generally* influenced by the passions which usually actuate all numerous bodies of men, who feel a strong bond of union? Could men who had hitherto been an habitual prey to hopelessness and resentment, begin to perceive their strength, and not become unruly and turbulent parties, when they were organized into churches, with a bishop or leader at the head of each! Would they not

at first endeavour to enlarge their power, as a *different people* from the Pagans, by a confederation of churches? Would they not afterwards split into parties composed of various churches, which, like rival petty states, would employ the whole of their respective powers in injuring each other?

“Of the actual presence of what is here conjecturally described, unquestionable proofs are in existence. It is, indeed, consolatory to those who believe the Gospel of Christ, to find proofs, on the other hand, that its heavenly power has been at work, at all times, and even under the most extensive corruptions, in the hearts of *individuals*—the proper objects of the divine blessings contained in the revelation of Christ. We do not allude to the accounts of early martyrs, such as Ignatius and Polycarp, accounts in which a spurious zeal begins to appear, and which, if perfectly genuine, (which there is great reason to doubt,) betray the existence of enthusiasm even in the martyrs themselves. The eagerness of Ignatius to be

delivered to the lions, the almost frenzied excitement with which the decrepid man is made to speak of his intention to provoke and enrage the wild beasts, is a prelude to the fury which seized many Christians some time after, and drove them like madmen to the courts of justice, where they often insulted, and, in one known instance, struck the judge.* The specimen of true Christianity, which, by suggesting the existence of some simple and innocent associations at a very early period, (i. e. at the close of the first century,) relieves the pain which even the earliest church history, properly studied, is apt to produce, is the official account given by Pliny the younger, to the Emperor Trajan, of a church in Bythynia, some of whose members he had examined, even by torture. The letter in which this account is contained is

* This fact is well known. It is mentioned by Eusebius, but the Editor has not the reference to the place at hand. That the edict of Dioclesian against the Christians fixed in the usual place at Antioch, was torn down in the presence of the people by a Christian, is a fact equally familiar to every one's recollection, who knows any thing of church history.

too well known to require more than allusion on our part. But the *general* state of the Christian society (the growing *political* society which was formed round the nucleus of *spiritual* Christianity,) began at a very early period to be most unsatisfactory. The bishops were not scrupulous in the admission of proselytes. Probably many of them originally, and a few in subsequent times, were inclined to use the caution which, what we know of the early discipline of the Church, seems to imply. But the state in which the Churches appear on the outbreaking of the various persecutions; the descriptions of their general corruption during the long intervals of repose, which we have from witnesses so much inclined to hide the unfavourable side of the Christian society, as Cyprian and Eusebius; the scenes of oppression, avarice, and violent dissension which the *Christian people* presents long before the fourth century; every fragment of history, not strained by the hands of churchmen, or which the bad *moral taste* of their times, or perhaps their anger has drawn unsophisticated from their pens—all shows that

Christian Churches were treated by their superiors as *political* societies, where numerical strength was of supreme importance.

“ There is a curious passage of one *saint*, (Gregory of Nyssa,) in the life of another *saint*, (Gregory of Neo Cesaræa, called Thaumaturgus, or the Wonderworker,) which gives a striking, but painful notion of the policy which guided men of great influence in the Church, whose party zeal obscured their better judgment. One thing, however, should be observed in regard to the following passage—namely, that if the conduct of the personage whose life is written by Gregory of Nyssa, had not been generally *approved*, the fact which shall be presently stated, would have been either suppressed or softened by means of some apology. Let it be kept in mind that the Thaumaturgus flourished about A.D. 249.

“ ‘As Gregory (says his biographer,) observed, that the simple and ignorant people continued in the error of worshipping idols for the sake of bodily enjoyments and pleasures, he allowed them to let their joy run riot in commemoration

and celebration of the holy martyrs ; considering that, in the course of time, they would adopt a more decent and regular manner of life.”* It is almost needless to add, that the result of this infatuation was not to ameliorate the character of the idolaters at heart, who were induced by means of Pagan customs and vices, to take the name of Christians, and with that name to embrace the political interest of the *new nation*, for such might the Christians be called, as a body opposed to the Roman *Conservatives*. They were, indeed, made for a time ready instruments in the hands of the clergy. But, how utterly unchanged in character such converts remained, appears from a decree of a Council of Carthage, (A.D. 401,) of which the following is a translation. “ It was also resolved that the altars which are erecting everywhere in the fields and the highways, as if to the memory of martyrs, and which cannot be proved to contain any corpse or remains of martyrs, be destroyed,

* Quoted by Mosheim, Eccl. Hist. Vol. I. p. 201.

if *possible*, by the bishops, who superintend the districts. But, if *popular tumults do not allow this to be done*, let the people be admonished not to frequent those places, and let sensible persons be not bound to them by superstition."* Thus, the bishops encouraged superstition when it subjected people to their own sway, and tried, but in vain, to oppose it, when it made the laity too careless of episcopal authority. Thus Ambrose and Augustin, promoted the discovery of false relics, when they wished to employ popular enthusiasm in the service of the *political Church*; and then inveighed against abuses of the same kind. †

* Ap. Gothofred. Cod. Theodos. vol. 3. p. 153.

† Read the account of the discovery of the bodies of St. Gervasius, and St. Protasius, of St. Stephen and of St. Gamaliel, as it is *faithfully* given by Gibbon; nay, by Ambrose and Augustin themselves. There is a passage of Augustin (a man of much better moral qualities than Ambrose) where he laments the very evil he had encouraged. Here is the original passage as it is found in Augustin's work de opere Monachorum cap. 28. *Callidissimus hostis tam multos hypocritas sub habitu monachorum, usquequaque dispersit, circumeuntes Provincias, nusquam missos, nusquam fixos, nusquam stantes, nusquam sedentes: alii membra Martyrum, si tamen Martyrum, venditant, alii fim-*

“ Let us pause for a moment to reflect on the extreme opposition of this conduct of the proselyting bishops, to the conduct of Jesus himself. A reflecting mind which should become thoroughly acquainted, not only with the facts which appear detached in the Gospels, but with the connecting links which the Evangelist have omitted, would not find it difficult to perceive that the *natural cause* which brought Christ to the cross, was his *unpopular* treatment of the multitude. Were we not acquainted with the *divine* dignity of mind, from which Christ’s rejection of popular favour proceeded, we might be tempted to call his behaviour to the mass of the people, *disdainful*. The Gospels abound in

brias et phylacteria sua magnificent, &c. &c. As this passage may help to remove prejudices in some persons who are not able to understand the original; we shall take the trouble of translating it. “ So many hypocrites has our most artful enemy scattered every where under the monastic habit—perambulating the provinces, sent no where, fixed nowhere, standing nowhere, sitting nowhere. Some of them offer on sale the limbs of martyrs, if they be of martyrs, others enlarge their borders and phylacteries,” &c. There is a law of Theodosius the great, of the year 386, forbidding this commerce in limbs of martyrs.

declarations most pointedly directed to discourage the increase of his followers, unless those who approached him were led to him by higher motives than *popular* impulse. "Not every one that saith unto me Lord, Lord, shall enter into the kingdom of heaven." "Many shall come in that day, and shall say Lord, have we not preached in thy name.....but I shall say unto them, I know you not." When great multitudes crowded to him, he turned to them and said, "If any man will be my disciple, let him deny himself." But the enumeration of such passages, as well as of the deliberate actions of Jesus, showing his determination to reject all power arising from the numbers of his followers, would require a volume. We shall only request the candid attention of the reader to these facts, and let him ask himself whether the person who acted in this manner, could be an impostor? Now we must proceed.

"The Roman empire was soon covered with ecclesiastical republics, among whose members there was scarcely any feeling in common with

that still large portion of the Roman population, who adhered to the laws and customs of their ancestors. The Christians hardly received, and seldom, if ever, demanded protection from the Roman authorities. Their bishops were, in truth, their magistrates. But there were circumstances which acted as checks to episcopal power, and actually turned the minds of the bishops to the establishment of a great aristocratical confederation among themselves. This great *confederation*, they called the *Catholic Church*. But the consolidation of this *episcopal* party was not without difficulties. There appeared, in the first place, some popular leaders among the confessors and martyrs, (for martyrdom did not necessarily imply death,) who opposed the bishops. Some of the converts, who probably in their servile condition, had been hardened against pain and danger, seem to have been disposed in time of persecution, to seek the applause of the Christians, to enrich themselves by their presents, and to rise to power in the Church, by courting persecution. It is easy to perceive in the ill

suppressed complaints of Cyprian,* (an ardent promoter of episcopal supremacy,) that such hardy and desperate men, who generally reckoned upon the forbearance of the Roman magistrates, became under the name of confessors and martyrs, the tyrant demagogues of their Churches. On the other hand there were bishops, priests and deacons, who refused to join the great confederation which was growing, in the West, in *union* with, though not in subjection to, Rome. Now, the power of these partly spiritual, partly temporal rulers, (the bishops) depended entirely on *opinion*. A bishop who did not hold the *true, saving doctrines*, could not keep his flock under him, much less increase its members. And who were to judge whether the doctrines held by their prelate were true or false, orthodox or heretical? The members of the flock, unquestionably. The bishop might

* See his plan for abolishing heresies, lib. 1. ep. 3. et 5. ep. viii. ejusd. lib.—ep. v. lib. 3. Mark the words *sed cum videretur et honor martyribus habendus, et eorum qui omnia turbare cupiebant, impetus comprimendus*, etc. See also ep. XV. lib. 3. et passim.

have or invent means to prove his orthodoxy ; but such as were not convinced by his proofs would go to another bishop ; for the inquisitorial laws of the Christian emperors were not yet ready to support a favourite party. The most plausible method of accrediting doctrines, was to give them the appearance of *Catholicity* or universality. Hence the violence of the *more* numerous against the less numerous association. Hence the implacable rage of the African party connected with Rome, against Novatian and his followers, who wished to be independent.

“These episcopal confederacies had begun at a very early period, and were held together by means of circular letters from each bishop to the rest of his confederates. At first these epistles implied only a brotherly unity and mutual good will ; but they soon became instruments of persecution.

“No bishop belonging to one of these confederations would receive any one to the participation of the privileges, enjoyed by Christians in

their associations or churches, who did not bring a certificate of orthodoxy (the orthodoxy of the confederation of course,) from his bishop. By this means individuals, particularly clergymen, who had offended their prelate, were hunted from one end of the empire to the other. The notion that the bishop who ordained a presbyter or deacon, had an exclusive and perpetual authority over his person, (a notion which increased in prevalence during the Middle Ages, in the West,) began to acquire force among Christians; and persons who had been ordained for a particular diocese, or even employed as catechists became, in a certain degree, the slaves of the bishop of that diocese. *

“ Many instances of the tyranny of this episcopal aristocracy are found in the records of

* It could not be the intention of the writer to condemn altogether the principle of discipline and superintendance, which was so frequently exaggerated and misused during the period of these episcopal confederacies. It is too clear that we are in want of some sober and rational regulations on this point; for now any *one* bishop may send his refuse into all dioceses.—*Editor*.

ecclesiastical history. One only will be mentioned, belonging to a period when these confederations had been reduced to four or five numerous bodies of bishops, with the prelate of some great town at the head of it. The persecution of the learned Origen was one of the most cruel instances of that episcopal tyranny, which prevailed in the Church before Constantine put himself at the head of it, as a general bishop established by God.* Origen, as is well known, was at the head of that half Platonic, half Christian school, which the Christians of Alexandria established, in opposition to two other schools, one supported by the Pagans, the other by the Jews in the same city. Origen, by far the most eloquent and learned—(shall we say *Father*,) of the third century, allowed him-

* *Ὅσα τις καινὸς ἐπίσκοπος ἐκ Θεοῦ καθίσταται*, are Eusebius's words (De vit. Const. lib. 1. c. 44). The method this *universal bishop* used for managing the three hundred bishops whom he collected at Nicæa, is described by the same historian in many parts of the same work; but especially in the 18th and 21st chapters of the third book. Banishment was the punishment of the few bishops whom his persuasions, and his bribes, could not reduce to the imperial standard of orthodoxy.

self to be ordained presbyter by the bishops of Cesaræa and Jerusalem. Demetrius, bishop of Alexandria, considered this an affront to his authority. He convened two synods against him; the first of those synods expelled him from the Church of Alexandria; the second deposed him from his rank of presbyter. The bishops of Alexandria were now heads of one of the largest episcopal confederations. They were in league with the bishops of Rome, who were gradually aiming at the supremacy which they obtained at a later period. As Origen had offended one of the confederated bishops, all their associates felt bound to persecute him. He could not find a place of refuge till he reached the neighbourhood of the bishops, who had ordained him. His heart was nearly broken by this time. He entered one of the Churches of Palestine, (the writer of this paper must trust to memory for this incident,) scarcely hoping that he should be allowed to be present at the Christian service, when being recognized as the pious, the learned, the eloquent presbyter

Origen, he was urged to preach to the congregation. He yielded; quoted a passage of Scripture to comment upon; but the next moment he was overcome by a flood of tears. The whole congregation, moved by sympathy with his sufferings, was also dissolved in tears, till Origen having recovered himself, addressed them in a powerful speech.

“What was the true reason (for the ordination is evidently a pretext) of this bitter persecution? A *Father* of the Church will tell us. * “Do you see (says Jerom to his female friend Paula) both the Greeks and the Latins surpassed by the labours of one man, (Origen)? Who was ever able to read as much as he wrote? And what reward did he receive for these exertions? He is condemned by the bishop Demetrius, and only the bishops of Palestine, of Arabia, of Phœnicia, and Achaia decline joining in the condemnation. The city of Rome consents to condemn him: and convenes a Council

* Ep. 29. ad. Paulam.

against him; not, however, on account of new doctrines, not on account of heresy, as now some mad dogs (*rabidi canes*) pretend against him, but because they could not endure the splendor of his eloquence and knowledge, and all appeared dumb when he opened his mouth."

Jerom's ungovernable temper, has here disclosed the spirit of the episcopal aristocracy which had been growing in the Church from an early period till his time. In another fit of anger he shows how easily the persecuting spirit of that violent party-man, could be stirred up, even after the death of the objects which had raised the spirit of Church jealousy. The works of Origen had been translated into Latin, by Rufinus, a presbyter of Achilleia, and one time a friend of Jerom. The solitary of Bethlehem, could not bear opposition. He quarrelled with Rufinus, and as a matter of course devoted him to public execration. Origen himself whom in former times he had ranked next to the apostles, was now to be surrendered to his enemies, who had become of too much im-

portance to Jerom. With an effrontery which even our own times (the times of Journalist invective) will find it difficult to match, the *Father of the Church*, thus addressed Rufinus, after a long volley of insults. “The decrees of the emperors, which order the Origenists to be expelled from Alexandria and all Egypt were dictated at my suggestion: that the bishop of the city of Rome detests them with an extraordinary hatred, is the effect of my advice: that since your translation appeared the whole world has burst out into a flaming hatred of Origen, whom they simply used to read before, is the work of my pen.”*

“The episcopal confederacies could only be effectual for persecution; but they could not make the *political* body of Christians form a compact society till it should be converted into

* Imperatorum quoque scripta quæ de Alexandria, et Ægypto Origenistas pelli jubent, me suggerente dictata sunt: ut Romanæ urbis pontifex miro eos odio detestetur meum consilium fuit: ut totus orbis post translationem tuam, in Origenis odia exarserit, quem antea simpliciter lectitabat, meus operatus est stylus. Hieron. Apol. adversus Rufin. tom. ii. p. 201. A.

a monarchy : a monarchy indeed which should take for its basis the unity of abstract doctrines, decided by the authority of the Spiritual Monarch.

“The clergy had propagated the notion that the most important part of Christianity consisted in *opinions* relating to unpractical and invisible things. It was to settle these opinions that the laity wanted the clergy. It was from such questions that the whole body of bishops derived their temporal power. Confederacies might collect large bodies of adherents; but they also perpetuated the fierce war between orthodoxy and heresy. When the horrors of the Arian controversy were daily shaking the very foundations of society, all men, must have longed for a central and universal authority which should put an end to these enormous evils. Rome had from the earliest foundation of a Christian Church in it, impressed Christians, especially those of a Gentile extraction, with some idea of superiority in respect to the new religion, similar to that which she had enjoyed

as the head of the empire. Even writers of Greek or Oriental origin are found to agree upon the point that Rome was the head of the world.* It was therefore on Rome that the eyes of all were fixed who wished to give but one centre to the *political* Church. The religion of the empire had acknowledged the heathen *pontifex maximus* as the supreme authority on matters of worship. From that highest dignity of the Roman state, was derived the authority of the inferior priesthood. In his charge were the *relics*, on whose safe keeping the preservation of the state was believed to depend. He, assisted by a College of *Pontifices*, (not unlike that of the modern Cardinals,) issued the necessary decrees for the observance of every thing relating to the gods.

“That he was the organ of Pagan orthodoxy and infallibility, is clearly asserted by Cicero.

* Eusebius justifies Constantine's war against Maxentius by the feeling that the head of the world *την του παντος κεφαλην* should not be allowed to be in the possession of a tyrant. De Vit. Const. lib. 1. c. 26.

The Pontifices of the ancient religion, according to the Roman orator, were expected to have opinions relating to the immortal gods, not vague and unfixed but permanent and certain.* “If you were in doubt, if in your domestic devotions you had any thing to expiate or to consecrate, you would have to refer to the *Pontifices*, according to the ancient customs.† Even the ancient *canonization* (*indigitare*) belonged to the *Pontifices*. It was also reserved to the Pontifices to consecrate temples.‡ In a word, there is scarcely a notion of authority connected among Roman Catholics with the Pope, which has not a corresponding one in the office of

* Est enim... Pontificis de Diis immortalibus habere non errantem et vagam, sed stabilem et certam Sententiam. De Nat. Deor. ii. See also de Aurspic. respons. vi.

† Si quid deliberares, si quid tibi expiandum aut instituendum fuisset, religione domesticâ, tamen instituto cæterorum vetere ad Pontifices detulisses. Cic. pro domo sua.

‡ See all this, and much more, relating to this point in the work of Guther, *De Veteri Jure Pontificio Romæ*, in the 5th vol. of Grævius's *Thesaurus, Ant. Rom.*

Pontifex Maximus, whose very name the Popes have adopted. With all these circumstances to gain the majority of western Christians, in her favour, when the constant war of religious opinion had fatigued the world beyond any further endurance, the success of Rome's constantly *intended supremacy* as a Church, was almost certain. Add to the political importance of the imperial city the wealth and power which her bishops acquired at an early period. The bishops of Rome appear from early times, to have been considered as the heads of a popular party. That they actually were so from the time when Constantine and his successors removed the principal throne of the double empire of the East and West to Constantinople, is well known. From the time when the emperors of the East abandoned the West to the northern conquerors up to this very day, the people of Rome and the extensive Roman diocese have felt that their political importance depends upon their bishop. But something like this feeling seems to have made the bishops of Rome great favou-

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scruple to use every opportunity of improving the circumstances which invited Rome to assume the empire of the Church. It happened besides, that just at the time when the first vague notions of a monarchy founded on *orthodoxy* sprung up in the Church of the imperial city, the bishops of that Church could command the pens of Ambrose, of Jerom, of Augustin, who, considering the state of the western literature, may be reckoned most able *party writers*. It added incalculably to their influence, as such, that literary composition was within the power of very few, especially among the western clergy. Hence the surprising effect which some of these *party pamphlets*, (for they were nothing else for the most part) produced in the world. Ambrose, Jerom, and Augustin, may, indeed, be said to have been the sovereigns of public opinion, when the monarchical Church was just developing its first rudiments; and to their pens chiefly that Church owes the original vigour of those principles of political life, which in the eleventh century had grown into the most gigantic power

which ever arose from that wonderful moral principle, OPINION.

“ The writer of this sketch perceives that were he to touch ever so slightly upon all the topics connected with the source of *Roman supremacy*, he should soon find himself engaged in the composition of a large volume. He will therefore conclude it with two observations.

“ 1. The idea of Roman infallible supremacy in points of faith, grew up very slowly and did not assume a definite form till the time of Gregory VII. That during the period when, what might be called its embryo, was formed by the necessity of checking the feuds of contending orthodoxies, among the *episcopal confederations* which preceded the *establishment of Christianity by law*; and that even some time after the appearance of that *one orthodoxy* of which Constantine was the author at Nicæa, the most ardent promoters of it, did not clearly understand how they were to fix and limit it, is evident. The first definition of orthodoxy is contained in a law which, though published under the joint

names of Gratian, Valentiman II. and Theodosius the Great, is well known to have been the work of Theodosius and the bishops whom he supported.* That law only declares, as a matter of fact, that Damasus, bishop of Rome, and Peter, bishop of Alexandria *hold* the true apostolical faith, upon the Trinity: and ordains that those who agree upon that point with those prelates, shall take the name of *Catholic Christians*, and all who differ shall bear the *infamy* of heresy, and be punished by heaven and the emperor. Had the idea that the bishop of Rome and his Church, or either of them separately, possessed the divine privilege of distinguishing *truth from error* in religious matters, this law would not have omitted to declare it. The law which follows this in the Theodosian Code, betrays still more the then existing ignorance about the *one living oracle* of the Church. In that law the text of orthodoxy is multiplied, and Nectarius, bishop of Constantinople, Timo-

* See Illustration to page 115, 1st vol.

theus, of Alexandria, Pelagius, of Laodicæa, Diodorus of Tarsus, Amphilochius of Iconium, Optimus of Antioch, Heladius of Cæsarea in Pontus, Otreius of Melita, and Gregory of Nyssa; Terrenius of Scythia and Marmarius of Marcianopolis, are set up as standards of Catholicity, without reference to any higher principle of unity.*

“2. Aware that many false and mischievous notions concerning *Church authority* and *orthodoxy*, common both to Catholics and Protestants, spring from a belief that antiquity, in Church matters, implies sanctity; the writer of this sketch, will insert the picture of what is called the *universal Christian Church*, which Eusebius (a witness too partial to that Church to be suspected in the present case) gives at the beginning of the eighth book of his ecclesiastical history. The period he describes is that which immediately preceded the political establishment of Christianity.

* These laws are the second and third of the Title *de Fide Catholica*.

“The eighth book begins with a description of the splendid prosperity of the Christian people under the favor of the civil authorities who, for the most part, and only with the exception of *short*, though sometimes *severe* persecutions, had treated the Christians with great kindness, appointing them to places of power and dignity, excusing them from the religious ceremonies which when appointed to public offices, they were bound to perform in public; allowing the Christian laity to enrich the clergy, to build magnificent churches; to settle their questions in Councils composed of prelates from almost every considerable town: and even to enjoy favor and intimacy at the court and in the domestic circle of the emperors. Having thus described the daily increasing wealth and splendour of the Christian society, he proceeds: ‘But, when, in consequence of excessive liberty, our habits became those of vanity and indulgence: when mutual envy, and mutual abuse became general, and such was the rage of verbal contention that we seemed almost to use words as murderously as if they were

swords, both prelates and laity breaking into opposite factions, and wickedness growing under the cloak of unlimited hypocrisy and dissimulation—divine judgment, with its characteristic forbearance (though our assemblies remained undispersed) began slowly and gently to visit us in the persecution of our military brethren. But when insensible to this, and far from endeavouring to obtain God's mercy, we continued in an atheistical carelessness, and, as if we disbelieved a superintending providence, went on heaping iniquity upon iniquity—when those who are called our shepherds, casting off the rule of holiness, were seen flaming forth the fierce fury of mutual contention, and exclusively employed in surpassing each other in rivalry, threats, jealousy, wrath, and hatred, like men who panted for authority as if they contended for kingdoms—then according to the words of Jeremiah the prophet, the daughter of Sion, &c. &c.'

“Neither persecution at a previous period nor the worldly triumph of Christianity under Constantine, produced any improvement in the

now political, body of Christians called the *Church*. We have the writings of Gregory of Naziansus, who flourished about A.D. 370, where the most bitter complaints of bishops and their Synods abound. ‘Since the truth must be told (he says) I have determined never to attend a Council of bishops, for I never saw any Council come to a happy conclusion.’* His pictures of the universal corruption of the clergy are such that the learned Beausobre declares, ‘Either this bishop (Naziansen) must have been the most abusive man in the world, or the greatest part of his contemporaries were very vicious and despicable. Yet this was only the beginning of woes.†’

“3, and lastly. The writer of this paper wishes to obviate the shock to which Christians who

* See the Original Passage among the Illustrations.

† Il faut, ou que cet Evêque ait été le plus medisant de tous les hommes, ou que la plupart de ceux de son tems, fussent des gens bien vicieux et bien meprisables : cependant ce n’etoient encore la, que des commencemens des douleurs. Biblioth. Germ. Tom. xxxviii. p. 65 ap. Weissman. Hist. Eccl. Sec. iv.

identify the Gospel with some *established* Church, orthodox by law, must be exposed, when they are made acquainted with the monstrous errors and corruptions to which the great association of Christians, called *Church* was exposed from the earliest days of Christianity. Why are they surprised? Do they imagine that any thing except the living principle of Gospel unity, the *Spirit of God*, can sanctify a body of men, and place them out of the direct and full influence of the passions which are naturally excited and nourished by the sense of associated power? When therefore we see that mere assent to propositions, generally unintelligible, was made the bond which was to keep together a *universal* Church, can we be surprised to find, instead of a Christian society, an association, like all other human corporate bodies, with all the vices, all the corruptions, all the angry, envious, and ambitious passions with which such bodies swarm, and, subject, besides, to the almost diabolical fury of persecuting zeal?

“ Let us impartially examine what has been,

and unfortunately is still, in a great degree, the tie which binds together such bodies. A comparatively small number may be able to dwell upon the statements of those differences in abstract points, which are the external distinctions of Churches. But what is it in reality, that *unites* the great mass of their members ! Dislike, contempt, and even hatred of all other denominations of Christians. He who would draw up a true nomenclature of all the bodies of Christians who have contended, and are still contending with each other, should contrive it by examining not what each *believes* but what *each denies* ; not what each *loves*, but what each *hates*. This and this alone is the intelligible and practical bond of *unity* which has given activity to great masses of people under the name of Christianity. The great association which first began to think of *universality*, was Anti-Pagan ; the next was Anti-Arian ; then Anti-Nestorian, and so on, at every subsequent period, till there arose the great opposing body of Anti-Papists. This body split again into

Anti-Calvinists, and Anti-Lutherans, Anti-Anabaptists, and Anti-Pedobaptists. So also we hear now of the great *body of Dissenters*—the Dissenting Interest:—*Dissent*, in short, is acknowledged as a strong bond of union.

“It is by no means intended to apply this to every individual member of these Churches or divisions; but we do not doubt to repeat that the *bond* of union of these corporate bodies, as such, cannot be belief. Belief, even when it relates to things of this world is not a popular bond of union. If any abstract point of right, alone, had been used by the heads of parties during the war of the *Roses*, it is probable the bodies of partizans would have wanted compactness. Nothing, however, could be more effectual to unite them than the *colour* of the roses. *Red* and *White* are opposed to each other. Here there can be no abstract question to disturb the respective *unions*. Belief of abstract points stated in words, is in itself the most active principle of separation, as has been

proved by the experience of eighteen hundred years. The great advantage of the Roman Catholic Church, as a *Union*, is that under the appearance of being bound together by doctrine, it derives, in fact, its compactness from a simple act of submission to one *authority*. This, though founded on error and usurpation, is clear, and simple—a thing which all kinds of persons understand; and is accordingly one of the best rallying points that have ever been employed to form an extensive and compact party all over the world.

“The Apostle Paul has positively declared the only principle of union which *true* Christianity affords: yet his words though frequently repeated, are as frequently taken as a kind of mystical language with scarcely any practical meaning. *Unity of the spirit in the bond of peace*, is the *social* effect which Christianity has engaged to produce. Such Christians as will cultivate this source of unity—such believers as, in sincerity and purity of heart, will turn their eyes away from that side glance at the affairs

of this world in which most Christian Churches as Churches, have more or less indulged themselves; those who will try to discover their brethren in Christ by means of the marks which the Spirit of Christ impresses upon those who are truly guided by that Spirit: those who will receive and love as true Christians all who show the fruits of the Spirit of Christ—‘love, joy, peace, long suffering, gentleness, goodness, faith, meekness, temperance—*’ will discover a *real* but not a *compact* Christian society, a flock composed of persons whose external lot has been cast, perhaps in the most opposite and hostile Churches.

“ This spiritual Church will not, however, be a help towards any of the objects which men propose to themselves in their political associations. The Christian Church here described will indeed give the best and most useful members to the political bodies of this world. Those true Christians will be the salt of the earth; but to

* Gal. v. 22, 23.

make up a kingdom of such members of Christ's Church is within the power of God, only; and we know through the declaration of the Saviour that the organization and full establishment of that kingdom requires a complete change in the moral state of mankind."

CHAPTER VI.

Observations on the preceding Paper.—Abstract Doctrines not a matter of indifference.—The simplicity of the Gospel does not expose Christianity to corruptions of *omission*, but of *addition*.—Whether Romanism is the safer side.—Duty of Individuals in regard to Truth.

THE reading of Mr. Fitzgerald's paper had occupied two evenings. A general silence followed its conclusion. But Miss Cusiack seemed to have been revolving some thoughts in her mind to which she wished to give utterance, without allowing our silence to be of long duration. With the interesting mixture of deliberateness and modesty which frequently appeared in her manner, she observed to Mr. Fitzgerald that the conclusion of his paper might be supposed to make the distinctive doctrines of the various Christian Churches a matter of indifference. She added, however, an assurance that

she did not believe that the author intended to recommend that conclusion.

“No, my dear Miss Cusiack, answered Mr. Fitzgerald, with his accustomed kindness. If such were my opinion, I should not have had to write the Paper, which you have been kind enough to listen to. What I wish you to understand is, that the spirit of the Gospel—that spirit which Christ promised to his followers, for ever—will shew its moral operation in individuals, who properly cherish its presence in their souls, to whatever denomination or Church they may belong. But, I am fully persuaded, that the growth and spread of that spirit may be opposed by *peculiar* doctrines—doctrines of men—according as those doctrines may not only obscure, but directly oppose the simple truth of the Gospel.

“I have long considered the revelation given by Christ, as a final and *practically perfect* solution of the great *religious problem*—the problem which, in a multitude of forms, has employed the minds of thinking men from the earliest

civilized ages. Reduce all religious questions which have occupied the attention of mankind, to their simplest import, and they will resolve themselves into this double problem: What shall man do to atone for his moral offences? What shall man do to obtain favour with God? Now, I consider the Christian Revelation, to be neither more nor less than the answer from heaven to this double question. "Repent, says the Gospel, reclaim your mind from the love and pursuit of passions, both sensual and spiritual; take Christ as your master and model, both in acting and suffering; and fully trust the promise of pardon and happiness, which he has given to his faithful followers." This, and nothing else, is pure Christianity. It abolishes all human atonements, all priestly intercessions, all voluntary chastisements for sins. The spiritual employment of a Christian's life is to imbibe, as it were, the spirit which appears in Christ's human conduct; to "put on Christ" according to the strong metaphor used by Paul, i. e. so to imitate Christ that the Christian's spiritual and

moral form may resemble that of Christ himself. A rational confidence and trust in Christ which produces more or less, such effects, is in Scripture called saving or living faith. Life eternal is promised to those that have this faith. All other methods of atonement all other practices (except those of benevolence) intended to please God, are abolished.

“ If this be Christianity (as I feel confident it is) no great effort of reflection can be required to perceive that, while its simplicity almost excludes the danger of corruption by *omission*, the danger from *addition* threatens it in a multitude of ways. These additions have always been of two kinds, both of them known to the Apostle Paul, and both strongly deprecated by him. One sort of human additions to Christianity belongs to philosophical speculation. “ Beware lest any man spoil you through philosophy and vain deceit” says Paul to the Colossians.* The second sort of additions consists of external practices, not comprehended in the

*C. 11. v. 8. See Illustrations.

enumeration of benevolent or charitable actions, so repeatedly given in the New Testament. Additions of this kind are called by Paul "elements of the world, and weak and beggarly elements," i. e. rudiments fit for mankind in its moral and intellectual childhood: contrivances calculated, by means of figures and ceremonies, to convey, especially to the Jews when they were a semi-barbarous nation, a sense of moral responsibility, and of dependence on Providence.* That there should be no ground of doubt as to what he means by these weak and beggarly elements, Paul gives definite instances of them: "*Ye observe days, and months, and times, and years.*"

"From all this it is clear that according to the degree in which any particular Church encourages additions to Christianity, be they of the first or of the second sort, or of both, in that

* Gal. iv. 3. Even so we, when we were children (in religion) were in bondage under the elements (or rudiments of the world,) ib. v. 9. But now, after that ye have known God, or rather are known of God, how turn ye again to the weak and beggarly elements, whereunto ye desire again to be in bondage?

same degree it obstructs the spirit of the Gospel in its moral and mental operation; in other words, in the exercise of its influence on the mind and heart of individual Christians. It is in this view that the Church of Rome appears to me the most divergent from the *spirit* of original Christianity. But even under all the disadvantages to which its members are exposed, the Church of Rome unquestionably preserves the *essence* of the Gospel, and, blind indeed with prejudice that Christian must be, who cannot discover the Spirit of Christ producing its fruits in many members of that Church.

MRS. CUSIACK.—What you say, my dear Sir, would appear to strengthen the well known argument used by Catholics, that *theirs*, after all, is *the safe side*; for you allow that Roman Catholics may be good Christians, whilst the Church of Rome will not grant the same thing in regard to Protestants.

MR. FITZGERALD.—I do not see how such an inference can follow from what I have just

said; for if men are to enjoy the promises of Christ in consequence of their living under the guidance of his spirit; and if it be true (as I have asserted) that the spirit of the Gospel is obstructed in proportion to the additions, both of false philosophy, and ritual practices which any Church makes, the greatest danger of that obstruction must be found in the Church of Rome. After all, my dear Madam, the argument to which you allude proceeds from one of the most remarkable weaknesses of the human mind. It proceeds from that vague fear of things unknown, or dangers which are merely *possible*, which seeks for remedies in the most fanciful things, merely because it is *possible* that they may be remedies. The boundless domains of human superstition have been crowded with monsters, the offspring of this weakness. Observe that, with unreflecting minds, it is an axiom that *safety* increases in proportion to the *number*, not to the *selection* of the means employed. Have you not marked the persecution which, owing to this prejudice, every poor vale-

udinarian has to endure? Every one who meets him has some new remedy to recommend. They are all *safe*; they can do him no harm: why should he not take them at all events, in *addition* to those prescribed by his physician? The good-natured friends who urge all this, forget that the remedies recommended by a skilful physician, *may*, and very likely, *will* be defeated or checked by the multitude of *safe* things which they so vehemently patronize. Even if the qualities of their simples, were ever so innocent, the quantity to which they would amount, would be enough to choke the poor patient.*

CAPTAIN CUSIACK.—The famous argument

* The late Sir J. J——l, whose wit and humour were well known in London, was very subject to fits of the gout, as was also the late King. His Majesty, at a particular time during his Regency had enjoyed a long respite from the gout. Sir J. J——l, who was invited to the palace, had suffered a short time before, a most severe attack, which obliged him to approach the Regent by the help of a stick, and with all the twitching and hobbling usual in such cases.—“What! said the Regent. The gout again? It will be your fault if you have it another time.”—“How so Sir?” “Get a piece of magnet, and wear it close to your skin, hanging from the neck. Mind you do it, Sir J——. It can do you no harm.” “Why, Sir! answered

just mentioned, seems to proceed upon the supposition, that the spiritual safety of every Christian depends on the number of votes which support his chance of salvation; but that the risk of his being cast off arises from the one dissentient voice of the Roman Catholic Church.

MR. FITZGERALD.—If men were once convinced that the will of God, unquestionably made known by the interpretation which the immutable laws of our nature give in this particular case to revelation, is that every rational being shall *finally* settle for himself his own principles of belief and conduct; and that no man can shift this moral responsibility and lay it upon another man's conscience—if this first and highest moral duty were generally understood, the futility of such calculations of chances in regard to salvation would be properly acknowledged and despised. It is an immutable law of our being that every one of us, high or

the witty patient; if I am to wear in that way every thing that can do me no harm, I shall soon have the weight of a millstone round my neck."

low, learned, or unlearned, is to answer for the use he has made of his intellectual powers in the enlightening of his own conscience. I need not repeat that the choice of a Church upon which to lay our responsibility on this subject, which is recommended as an effectual and simple method to the poor and ignorant, proves that no contrivance of man can deliver him from the necessity of using his own judgment on the subject of Religion; for after all the *choice* must be his own.

MRS. CUSIACK.—I know that many people think the Roman Catholic religion the safest because it possesses so many means of keeping up devotion.

MR. FITZGERALD.—Yes, madam, I do not deny that. Nor would I take upon myself to blame any one for continuing in the Church of Rome, or in any other Church, or in no Church, if having examined the matter according to the extent of his knowledge, he had arrived at any of these practical conclusions. Of course I must believe that he is wrong, if his conclusion differs from mine; else I could not believe my-

self right. But, as he is a human being, like myself, he is also authorized by God and Nature (which are but one) to consider me *wrong*, because he is *right*. Until a law of Nature or revelation shall be proved with the utmost evidence of which we are capable, by which law some man or men are authorized to judge for others in what relates to their belief and conscience, this *equality* among mankind must remain an axiom.

MR. M——. Do you forget, Sir, that children are placed by nature in mental subjection to grown people? And are not the greatest part of men *children* their whole life?

MR. FITZGERALD.—You use the word *children* in two senses; *children* unquestionably and evidently *marked* by Nature in body and mind; and *children* metaphorically so called, in consequence of an *opinion* conceived by other men.

MRS. CUSIACK.—You will, my dear sir, excuse a little timidity and superstition in an old woman, who has to struggle against the habits of her whole life. It appears to me that it

must be safer for one who has been born and educated among Roman Catholics to continue to support *real* Christianity by those practices which the Protestants condemn, than to throw the whole of the scaffolding down at once, and feel as if he had left himself without any religion.

MR. FITZGERALD.—Of what may be safer for each individual to do, in such matters, I cannot,—will not judge. But surely Christ and his apostles, who at once abolished the Jewish Law, had no apprehensions of the consequences you fear. Remember, Madam, that what was thus abolished had been established under a divine sanction, to which the most plausible arguments in favour of the Roman Catholic system cannot be compared for a minute.

MRS. CUSIACK.— But you are too liberal not to grant that there are many Roman Catholic practices which are *innocent in themselves*. It is the *abuse* of them which makes them objectionable. I still think it would be safer to retain them, together with the more spiritual views of the enlightened Protestants.

MR. FITZGERALD.—Madam, the Gospel Revelation has enabled us to know *what is safe*; but I find there no means of settling what is *safer*, in point of Religion. I know that additions may nullify Christianity; and therefore I am decidedly against all additions. St. Paul declared to the Galatians, and in them to all Christians, that a single ceremony, of *divine institution*, would deprive them of the blessings which they had in Christ. “Behold, I Paul say unto you, That if ye be circumcised, Christ shall profit you nothing.”* Taking this instance for my guide, I cannot think that additions to Scriptural Christianity are safer than that simple Christianity. I know that prayer to God through Christ is *safe*: but praying to God through the Saints, for any thing I know, far from being *safer*, may injure the effect of praying through Christ. I know that to consider Christ as the true and living image of the Father, and to worship him as such, is *safe*; but to have other

* Chap. v. Vers. 2.

material *Images* may totally or partially invalidate the benefits of having that divine image. To receive the Lord's Supper according to the institution of that ceremony, as we know it from the Gospels and the Apostle Paul, must be *safe*. To omit some part of it, to adore the visible elements, and all the other consequences of transubstantiation, cannot be *safer*, since, to say the least, the foundation of such views and practices cannot be *more certain* than what we find as *matter of fact*, in Scripture. To live under the habitual recollection that we stand between Heaven and Hell, between happiness and punishment, must be *safe*; to entangle ourselves in questions about Purgatory, and to encourage the notion of a middle place of punishment, into which we may venture in the hope of being speedily delivered by masses, prayers, and indulgences, cannot be *safer*; for the tendency of such views is to encourage vain hope and carelessness, especially among the sensual and the thoughtless.

MRS. CUSIACK.—Well, my dear Sir, I have

nothing to answer to your arguments. I believe that there can be no danger in that which is *safe*. I have clearly perceived your meaning, and agree with you, that that which is *safe* upon the *original* evidence of the Scriptures, must be *safer* than any thing supported by a less certain authority. But what is the duty of such a poor creature as myself in regard to external profession? Must I set my face against practices and views supported by so many great and learned people?

MR. FITZGERALD.—Your duty, and the duty of every disciple of Christ is to follow his example by “bearing witness to the truth.”

MRS. CUSIACK.—To what truth?

MR. FITZGERALD.—To the only truth to which you can *bear witness*—YOUR TRUTH.

MRS. CUSIACK.—What good can such a witness do?

MR. FITZGERALD.—If every individual did honestly, and candidly bear witness to *his own* truth—(to that, which according to our English etymology, he *troweth* or finds) the oppressive and widely spread tyranny of *superstition*, would

have already lost the greatest part of its power to afflict and degrade mankind. The great *truths* which mankind possess, as their most valuable treasures, have been established by the concurrence of individual *witnesses* to the truth which each found in his mind. May God hasten the dawn of that day when every Christian shall candidly examine the grounds of his faith, and frankly, yet humbly, bear witness to TRUTH, as he finds it.

MISS CUSIACK.—What do you mean by *humbly*.

MR. FITZGERALD.—Under a sense of the individual *fallibility* and proneness to mistake to which every man is exposed.

CHAPTER VII.

The Abate Fantoccini.—Sketch of Christian Rome.

THE whole of our party began to feel settled and comfortable at Rome where we intended to spend a considerable time. The prospects of my own happiness extended, almost without limits, as the day approached when Rose Cusiack was to be mine. Mrs. and Captain Cusiack were very glad that, by having the marriage celebrated during our tour, all the bustle and inconvenience attending that ceremony in wealthy families at home, would be avoided.

Full of these thoughts, I felt my interest in controversy completely dying away. The splendid service at St. Peter's failed indeed to produce much impression upon me. There was a parade about every thing, and, with that parade an air of unconcern in the principal actors, which, even if my belief in the popish system had not been weakened by argument, would

have diminished my attachment to the objects of my former reverence.

Convinced by the reasonings of Mr. Fitzgerald, I had not for some time been easy with regard to the countenance which I had lent, and, by my external profession, I was still giving, to a system of Christianity which so greatly obstructs the benefits of the Gospel. But my reluctance to an open separation was too powerful, and I confess that without my journey to Rome, I might have been weak enough to allow my former work to have gone through any number of editions, without acquainting the public with the opposite views which my second Travels had opened to me. An incident, however, happened about this time, which by making me rather ashamed of myself, and of my book, fixed my determination to publish the present account, and so atone in a certain degree for whatever vanity, conceit, and party spirit had blinded me to write my first two volumes.

Our party had left the breakfast table, and I had retired to my room to arrange some papers,

when my servant came to tell me that a gentleman wished to see me : his name was *Sheene* or something like it : he was certainly an Italian priest, but spoke English very well. I desired that the gentleman should come in ; and in less than two minutes, an Italian *Abate* presented himself making a profound obeisance. “ He had taken the liberty to call upon me (he said) in consequence of a letter (he held it in his hand) from Bishop Mac N——.” After seating ourselves, I opened the letter. It was written in the quiet, mild style, of that good old friend of my family ; but it did not disguise the pain and anxiety with which the writer had heard that the *defender of the ancient Irish faith* (meaning myself) was wavering in his mind, and almost on the point of joining the ranks of heresy. He added that though the early part of my life had given me the character of a man of talent, a poet, a wit, and every thing which could gain the applause of the world, my last work evidently showed that I was clearly marked out for a priest ; and I should struggle in vain to regain the station—treacherous indeed

and slippery—in which I had been the idol of the gay and the beautiful. “Fly, my dear son, (concluded the good bishop) fly to the Church, at the moment when your worldly and vain accomplishments begin to fade away, and that more solid faculty of the mind which delights in the substantial volumes of the Fathers, and Schoolmen, has sprung up, with a suddenness which borders on miracle. The cloister, or at least, the tranquil solitude of a priest’s house, can alone suit your new talents and tendencies. I hear with the utmost concern that Satan has tempted, and nearly induced you to allure an almost consecrated virgin into the world and,—O horror!—into your own arms. Do you mean to provoke her heavenly spouse to jealousy!” I began to be angry in good earnest, and carried my eye hastily over the rest of the letter; from which I understood that *Il Signor Abate Fantoccini* who, during the Catholic question, had resided many years in England and Ireland, would call upon me at the bishop’s request; and my good, though rather childish, adviser concluded by entreating that I should listen to the *Abate’s*

arguments, and allow myself to be reclaimed by one of the most orthodox and uncompromising Catholic divines, who ever had the happiness to bask in the unclouded rays of religious truth which blaze in undecaying brightness from the chair of St. Peter.

“As you must (said I,) be aware of the contents of this letter, I shall immediately enter upon the subject in regard to which you are commissioned to enlighten me.” The *Abate* bowed and smiled. “But I should very much like (I continued) to have an intimate friend who lives with us, present at our conversation.” “I know, I know,” said *Signor Fantoccini*. He is *il Diavolo*, I mean the tempter who has brought all this evil upon this family.”—“I must beg, *Signor*, that you moderate your language in regard to that person, especially as you will have to meet him before Captain Cusiack!”

Abate. Il Capitano! Il Nocchiero! I beg pardon, the sea captain! *Ah! Corpo di Bacco!* I will treat him with the greatest civility. Those sailors make excellent *punch!* *Ma—però*, but

though I love *whiskey punch*, I also love true and orthodox doctrine ; and I feel certain that I will beat (as you call the effect of a good tough argument) I will, I shall beat *il Capitano*, and your heretical divine. In the mean time, I request your acceptance of this little book. You have wisely undertaken a journey to Rome to confirm your Catholic faith. The origin of your doubts comes, I well know, from your geographical situation. *Toto divisos Orbe Britannos* : though, *mi perdoni* ! You are not Britains, but Irishmen. I was always confused and puzzled when I lived in those countries, for want of a general name for all the people who are under the government of his *Britannic Majesty*. * But surely *you*, as *Catholics*, labour under great disadvantages. You are cramped by the presence of Protestants, and never see Popery (as some people call it,) in its full growth and splendour.

* The *Abate* was perfectly right. The Act of the Irish Union contains one of the most effectual means to prevent the idea of Union ever settling in men's minds ; the title of *Great Britain and Ireland* must for ever keep up, the notion of distinction and separation between the two countries.—*Editor*.

Here, on the contrary, you will have every support to your faith, which the constant superintendance of Pope and Cardinals affords to the Catholics of Italy. I beg you earnestly to examine this little book. You will probably think it beneath your notice, because it appears in the shape of a calendar. It is, indeed, a calendar.

IL DIARIO
ROMANO

NEL QUALE SI COMPRENDONO
LE FESTE DI PRECETTO
DI DIVOZIONE E DI PALAZZO,
&c. &c.

It is printed every year, with only the slight differences arising from the moveable feasts, and other trifles of this kind. It has the approbation of the Papal authorities.* This little book, in

* Reimprimatur, si videbitur Reverendissimo Patri S. Palatii Apostolici Magistro,

Joseph della Porta Patr. Const. Vic.

Reimprimatur,

Fr. Joseph Maria Velzi Ord. Præd.

S. P. A. Magister.

The original book may be seen at Messrs. Milliken's.

fact, is a picture of Christianity at Rome; and a most interesting picture it is. It shews that the great, and almost the only business of the ancient capital of the world, is done by its priests. It is glorious, indeed, to see the daily employment of the clergy under the eye of the successor of Saint Peter. It will, indeed, be difficult for the most active person to see every day the pious exhibitions which the *Diario* announces. But, take your time, and, accompanied by your ladies, let nothing escape your notice which may contribute to recall you to the bosom of the only true Church." I promised to examine the book, and engaged to tell the ladies how much Bishop Mac N—— and *Signor Fantoccini* were concerned in our spiritual welfare. With many profound and mutual bows, I saw the *Abate* to the door, and hastened with his present to the ladies.

Mrs. Cusiack was inclined to let the acquaintance of the *Abate* drop. Not so Miss Cusiack, who took the book out of my hand, and expressed a wish that I had not sent the Italian

priest away without her seeing him. "I do not like any one to suppose, (she said) that I avoid a priest as if I were ashamed of myself, and afraid of being convicted of heresy."—"No, my dear, said Mrs. Cusiack, it is not fear, but I do not like to be disturbed."—"My dear madam, replied Mr. Fitzgerald, that fear of disturbance might make you continue in any error whatever. No human being can enjoy rational confidence on these points, but through previous disturbance. He that believes without examining these subjects to the full extent of his power, believes right or wrong by chance. Let the priest come: let us talk with him; and if we cannot agree with him, nor he with us, let us, at all events, cultivate a kind feeling between us."

Here Miss Cusiack interrupted us from a corner near the window, with an immoderate fit of laughter..

We all turned towards her, and asked what was the matter? "Nothing, she said: but Mr. M—— you will be out of my good graces for a

month, and I will punish you to the full extent of what you call my sovereign power, if you do not, in the course of this day, make a regular abstract of the contents of this little book. Mamma must ask *Signor Fantoccini* to take tea with us this evening. I want your abstract of the *Diario* to be read before him. Don't shake your head, Sir! It must be done." "It shall" said I, with that feeling of perfect obedience which a beautiful creature is sure to find in her future bridegroom, within the last fortnight before marriage.

But when I retired to my room to begin my task, and had carried my eyes over the contents of the book, I did not know whether to be amused at the *petite malice* in which Rose had indulged against me; or whether to take the matter more seriously, and decline the work. But this was impossible. I therefore set about it in earnest. If any expression should appear less serious than the subject deserves, I beg it may be attributed to the mixed feelings which the subject, and my peculiar circumstances,

raised in me. I subjoin the result of my morning's labour.

A Classified View of some of the Wonders, Edifying Practises, Semi-Miraculous Remedies, Patrons against Diseases, &c. &c. of Christian Rome.

RELICS OF SAINTS EXISTING IN DIFFERENT
CHURCHES.

- 105½ Bodies of saints.
- 5 Heads, do.
- 5 Arms, do.
- 1 Foot of Mary Magdalene.
- 1 Heart of S. Carlo Borromeo.
- 1 Finger, with which S. Diego (who was he?) took oil from a lamp, and cured the sick.
- 1 Finger, viz. the finger used by the Apostle Thomas, in examining the prints of the nails.
- A few little bodies of the children killed by Herod.

1 Jaw bone belonging, both physically and etymologically to Saint *Trophimus*.* It is curious that eating immoderately being known as one of the causes of the gout, Saint *Trophimus* (whose name is so nearly connected with mastication,) should have chosen the *Podagra* as his miraculous department. His name, in the character of Patron against the Gout, will be found under the proper head.

* *Trophimus*, means nourishing.

BLOOD.

1. Miraculous blood of James the Apostle, which, on his festival, becomes liquid.
2. Blood, still more miraculous, of Saint Pantaleon, which, every year on the 27th of July, besides becoming liquid, is seen to boil or bubble. This annual wonder is seen at *Santa Maria, in Valicella ove di vede bollire il sangue di detto Santo*. Water, which either has been blessed, or into which some relic of St. Pantaleon is dipped, is given out for sick persons.

HOLY GARMENTS AND FURNITURE.

1. A veil which was worn by the Virgin Mary.
2. The true Cross—of which there are portions in many Churches at Rome, and all over the world.
3. The lance used at our Saviour's crucifixion.
4. *Il Volto Santo*, or the impression of Christ's face on the towel, with which the Lady Veronica wiped his blood and sweat, as he was going to Calvary.
5. The very table on which Christ and his Apostles ate the last Supper.
6. *La Coltre* (funeral pall?) of the holy martyrs. It is at Saint Peter's.
7. The cradle and swathing clothes of the child Jesus.

DAYS AND NUMBERS.

Peculiar days are devoted to various saints, and certain number of days are also mysteriously applied to the peculiar practices, by means

of which each of these saints, is honoured. The most favourite number is *nine*, called *Novene*.

Saint Francis, of Paola, likes thirteen days devotion.

St. Joseph, is in favour of Wednesdays : seven in number.

St. Vincent Ferrer, Fridays : seven.

The Virgin Mary, Saturdays. A whole month called, *il Messe Mariano*.

St. Anne, Tuesdays.

St. Gregory Thaumaturgus, is honoured in various manners, and according to several numbers, 13 Wednesdays, 17 days, 9 days, and 3 days, during the months of October and November.

40 Ave Mary's for 24 days, *in onore del Sagro Parto*.

There are *Tredicinas*, *Triduos*, *Settenarios*, *Novene di Domeniche*, all according to the peculiar taste of the various saints.

DEVOTIONAL SHOWS.

1. All the bodies, heads, arms, &c. of saints, on particular days. The heads of St. Peter and St. Paul several times in the course of the year.
2. *Il Santo Bambino*, an image of the child Jesus in a manger (*il Presseppio*,) about Christmas.
3. The consecrated Host, in many Churches every day.
4. Masses in Greek, Armenian, Coptic, &c. &c.
5. *Il Santissimo Salvatore alle scale Sante*; a very peculiar image, which is covered some part of the year, and exposed to view during fixed periods. It is at the top of a high flight of steps, which people ascend on their knees.
6. There are many images of the Virgin Mary, the *uncovering* of which is announced in the Calendar on certain days: for instance, the day which is called Midlent, *Si Scuoprono le sacre Immagini della Beatissima Virgine della*

Pace, delle Grazie, della Consolazione, del Pianto, del Santissimo Nome di Maria, di Santo Agostino, é del Popolo. In the last-mentioned Church there is a solemn procession that morning, to carry about the veil of the Virgin Mary.

7. Regular annual baptism of Jews and Turks.
8. The head of Saint Pancratius, from which blood oozed during three days, when the Church of St. John, of the Lateran, was on flames.
9. A crucifix, which preserved not only itself untouched by fire in a conflagration of the Church of Saint Marcello, where it was kept, but did not allow the lamp which burnt before it, to be extinguished by the mass of ruins under which both the crucifix and lamp were found.

This happened on the 23d May, A.D. 1519. Such a crucifix being too remarkable to be visible at all times, is uncovered only this day, and at other fixed periods.

10. Images of the Heart of Jesus, with Plenary Indulgences attached to them for those who pray before them.
11. A crucifix which came to Rome by *apparition*, i. e. a crucifix which was *miraculously* found where it *was*. This is a very holy image. There is a preparation of three days (*Triduo*) before the commemoration of the apparition; and a continual festival of eight days (*Ottavario*,) after the commemoration, July 17th. The crucifix is uncovered September 17.
12. Saint Peter's chains; and a fountain which St. Peter and St. Paul produced, (miraculously, of course,) with the waters of which they baptized the keepers of the prison, and a great multitude besides. The fountain still flows, and people go devoutly to drink the waters. These are undeniable facts.

PATRONS AGAINST PARTICULAR EVILS.

1. Saint Anthony, the Abbot: against fires ;
(not known whether it is a cheaper means
of protection than the English Fire Offices).
2. Saint Maurus ; against *Sciatica*. Patients
are touched at Church with a relic of the
saint : and obtain *Plenary Indulgence*.
3. *Santa Irene*, against lightning.
4. Saint Gioachino Piccolomini, against convul-
sions and epilepsy.
5. Santa Rita di Cascia, against earthquakes.
6. St. Trophimus, against gout in the feet and
hands : *Podagra é Chiragra*.
7. St. Liborio, who delivers people from the
stone : *Liberatore dei Calcoli*.
8. St. Rocco, against the plague.
9. Santa Silvia, against spasms. Persons suf-
fering from convulsive diseases are brought
to the Church to be blessed.
10. St. Andrea Avellino, against sudden death.

SEMI-MIRACULOUS REMEDIES, AND BLESSING
HOLY WATERS, ETC.

1. On the day of Epiphany, water is blessed at St. Anastasia, according to the Greek rites. In the Church *delle Stimmatte* water is blessed on the same day according to the Latin rites. These waters are given away, the whole year, for the use of sick persons.
2. Holy lambs. On the 21st January, after a pontifical mass, two lambs receive a benediction. Of their wool are made the *pallia*, an ornament which the Pope sends to such Archbishops as he wishes particularly to honor.
3. Horses. These useful animals receive a benediction, and are supplied with some oats on which another benediction has been bestowed. The blest oats, mixed with a sufficient quantity of profane, i. e. *unblest* corn, have great power to keep them, (the horses) in good condition, especially if the horses are

good. This benediction takes place at the Church of *St. Antonio Abbate*.

4. Golden roses. Blessed by the Pope, as presents to princes.
5. Candles.
6. Ashes.
7. Palm branches.
8. Oil of two or three sorts.
9. Olive branches, which keep off lightning and storms.

These are blessed on the 29th April, at *S. Pietro Martire alla Minerva*, where the Cardinals and the *Consultori* of the Inquisition, hold a meeting.

10. *Abitini* (Scapularies?)
11. A cap and a dagger sometimes sent to princes who are inclined to defend the Church.
12. Carroway seeds for the sick—probably flatulent patients. These seeds are blessed on the 23d June, in the vestry of St. John in *Laterano*.
13. Water for sick persons, in many Churches.
14. Medals, which have a peculiar power to

assist the dying. They are distributed on the 7th November, "*La dispensa della Medaglia benedetta in articulo mortis.*"

REMARKABLE FESTIVALS.

1. The notable conveyance of the House of Loretto from Nazareth to the Papal States, which happened on the 11th December, A. D. 1294.
2. Commemoration of the miracles by which many images of the Virgin Mary moved their eyes, occasioning, very naturally, a great anxiety in the beholders to know what the images meant. This happened, A. D. 1796.
3. Festival of St. Zeno and his 10,050 companions, Martyrs. *Mem*: To enquire where and when this glorious harvest of martyrs was gathered in, and whether, the Right Reverend Bishop, who is keeper of the Pope's relics, has all their bodies safe in that holy treasury.

CHAPTER VIII.

Tea, and the New End of Controversy !*

THE note of invitation was despatched in due time and form: the evening closed in, and *il Signor Abate Fantoccini*, entered the room, where all our little party was assembled. We gave the Italian priest a kind reception, and availed ourselves of his having been in Ireland, and his being acquainted with many persons whom we knew, to make him feel at ease among us. He was not, however, troubled by the least degree of *mauvaise honte*. Lively by nature, possessed of that quick perception which shows itself in the dark and shining eyes so common in Italy, and, not a little proud of the facility with which he spoke English, our new acquaintance chatted,

* Perhaps this is said in allusion to a well known work of a Roman Catholic Bishop, who some years ago undertook, too confidently, to put an end to the controversy between Protestants and Catholics.—*Editor*.

laughed, drank tea, told amusing stories, half in English, half in his own language, when the effect of the narrative required it, and in the course of the first hour appeared just as if he had known us all his life.

It required some management to bring down his high spirits to that degree of soberness which our intended conference required. Mr. Fitzgerald was the first who began to produce the change, by asking him what was the present state and efficiency of the Holy Office or Inquisition at Rome. The *Abate's* countenance became grave and composed. "You are well aware, he said, that all those connected with the Holy Tribunal are sworn to secrecy. I have the honor of being one of the *consultori*, that is, divines whose opinion is asked by the Judges, when they meet with some difficult case." "I hope we are safe, Mr. Fantoccini," said Captain Cusiack. "Oh Signor, sì: yes, yes, Captain," answered the priest. "England is too powerful for us, and Ah! the holy Church must hold its tongue in regard to you. Else that holy mother would.

claim you all, in order to administer the wholesome discipline by which alone the souls of those who stray from the flock, can be saved."

CAPTAIN CUSIACK.—Many thanks to mother Church for her intentions. But I believe, she would do much better if she tried to reclaim the flock which she keeps at home under her eye: Upon my word, and meaning no offence, Mr. Fantoccini, a more profligate place than Rome, it is impossible to conceive.

ABATE.—Very true, very true, Captain; but there is not *one heretic* among them.

CAPTAIN CUSIACK.—Nor would there be such a thing in the most numerous flock of monkies and baboons. People who employ their thoughts exclusively on their vicious pleasures are never heretics. On the contrary they always rely on the most furious orthodoxy for pardon and future happiness.

ABATE.—Oh, Sir, Sir; True *faith* is the foundation of every thing. *Qui non colligit mecum, spargit.* I do not recollect how you say that in English.

MR. FITZGERALD.—I wish you to observe in the first place, that the proverb you have now quoted from the Gospel, is applied by Christ to the *kingdom of Beelzebub* or *Satan*; so that the feeling it expresses must be supposed to be that of Satan himself. In fact it is the natural policy of the *kingdom of error*. “He that is not with me is against me; and he that gathereth not with me scattereth abroad.”*

“Power founded on ignorance and error must be eventually ruined by any relaxation from the Satanic principle you have mentioned. Strict and jealous *unity* alone can preserve it. Christ’s principle—the principle indeed which he actually and practically applied to the interests of the Gospel of *truth* which he was preaching, is the reverse of the tyrannical maxim of Satan and his kingdom.

“He that is not against us, is on our part.”† This is the natural policy of the kingdom of truth. All that that kingdom demands is *liberty*.

* Matt. xii. 30.

† Matt. xii. 40.

If men will only not use *violence* to stop its progress, *truth* is sure of triumph. The two opposite proverbs are used in the same chapter as it were in order that, by their contrast, and the contrast of the two *interests* to which they are respectively applied, we may be led to the important meaning which our Saviour intended to convey.

ABATE.—That is indeed a strange interpretation. I never found it in the Fathers, (addressing himself to Mr. M.)

MR. FITZGERALD.—It may be true for all that. But we must not lose time if we are to hear the fruit of your morning's labour.

MISS CUSIACK.—(Looking rather saucy) Mr. M—— we know your modesty; we are aware that you are not fond of reading your compositions for praise—but never mind: let us have this morning's work.

MR. M.— Why, Miss CUSIACK—my morning's work would have been fitter for a literary galley slave than for a poor innocent man like myself. You are to know, *Signor Abate*, that

this young lady has made me draw up a *classified inventory* of your relics, miraculous images, &c. &c.

ABATE.—The young lady is in the right: You are come all the way from Ireland to study the Roman Catholic religion, at its fountain head; under the eye of the holy father himself: and in what better way could you become acquainted with it than by studying the daily practices authorized by the head of the Church for the preservation of the only true faith?

MR. M.—But you know very well that these things are not articles of faith.

ABATE.—I know that, to be sure. But these things and many others not contained in that little book which I gave you, receive authority from the head of the Church and his sacred council of Cardinals. If they are not articles of faith, they are the direct consequence of articles of faith established by the general Councils.

MR. M.—I know that the veneration of relics is established as a point of faith. But

what is the use of such a multitude of dead bodies.

ABATE.—Beware, Sir, how you speak of the holy relics. But how many have you made out to exist in our Churches?

MISS CUSIACK.—Do not flinch from your duty Mr. M——, read the paper, I say.

(I looked at the lovely despot, and obeyed.)
The *Abate* rubbed his forehead, and looked downwards, when I came to certain passages in which I had indulged a half suppressed laugh. When the catalogue had been read, he turned with a confident look to Mr. Fitzgerald.

ABATE.—I should very much like to hear what you have to object to these pious practices. I am accustomed to Protestant invective. I know that you call us *idolaters*.

MR. FITZGERALD.—You are mistaken in regard to me, *Signor Abate*. I detest the application of such names. But I will not conceal that whatever deviates from the simplicity and spirituality of the Gospel is of the nature of *idolatry*, i. e. leads more or less to those moral and

intellectual evils on account of which idolatry is forbidden.

ABATE.—I do not comprehend you.

MR. FITZGERALD.—I will endeavour to explain myself. Any one that reflects upon the severity with which idolatry is treated in the Old Testament, may be struck with the apparent disproportion of reprobation and punishment attached to that sin, and the guilt which it implies. Nothing can be more evident than that the idolaters never intended to worship blocks and stones; their object of worship was the invisible God, as known through the various powers of nature. This does not appear to be a great crime. Yet, why was it so strictly forbidden to the Israelites—that people who were under a peculiar discipline as a preparation for the Gospel? Because whatever removes religion from the rational part of our souls, called, in the New Testament, *the spirit of man*, and lays its foundation in the *imaginative* part or fancy; indisposes us more or less for the reception of the spiritual, i. e. *rational* and *intellec-*

tual religion of the Gospel. Even the Jews, who had abstained from idolatry for many generations, felt the external ceremonies of their temple, and their law, as a dead weight upon their minds when many of them wished to rise to the freedom and spirituality of the Christian religion. Even those mental *images* (*idola*) deluded thousands of believing Jews, and made them incapable of the full enjoyment of the Gospel. It is by means of this principle that I find what might be called the *internal evidence* of the falsity of transubstantiation. I put aside all the other arguments which are bandied from Protestants to Catholics and from Catholics to Protestants. It is enough for me that the supposition of real human flesh being employed to produce a spiritual effect, opposes the tenor and character of the Christian Revelation. "The flesh," even if it were that of Christ himself, profiteth nothing for the purpose of improving and saving souls. The Eucharist, in your Roman Catholic view, becomes a charm, and, like many charms, supposes a mysterious connection between a physi-

cal body and the soul of man. This view, I feel assured, does not belong to the system of the Gospel.

ABATE.—But do you not use *water* in baptism to produce a spiritual effect?

MR. FITZGERALD.—*Certainly, not as water*, but as an external sign prescribed by the authority of Christ, and producing the intended effect by the faith of the receiver. The flesh of Christ, according to your view, produces its effect as *flesh*. But I believe that, were it not for the *practical* consequences, such as adoration, &c. which your Church has established as following necessarily from the supposed *real* presence, there would be little more than a question of words between the more enlightened among you, and the truly liberal Protestants. But, to conclude as I begun, my great objection to your Romish system is, that it makes Christianity depend chiefly upon impressions received through the senses, and that you work chiefly upon the imaginations of the people.

ABATE.—But the people cannot receive religion. except through these means.

MR. FITZGERALD.—I am sure that the longer you continue to treat them as you do at present, the more unfit they will grow for a better system. But, under the name *people*, you include a great multitude of the better classes, especially females. This is positively wrong. All human beings, however ignorant and simple, should be treated as subjects *capable of improvement*; their instruction, at all times, should be, in a great degree *prospective*, carrying the work of amelioration from one age of the individual to the next, and from one generation to another. You, however, seem determined to keep all those who commit themselves to your keeping, in never-ending childhood.

ABATE.—Ah! my good Sir, they are well enough as they are. *Fruges consumere nati*: that is, in your vernacular English, people who should be contented with eating, when they can get it. We want none of your *radicals* here.

Oh! the blindness of the English government, who, instead of making confession, at least once a year, obligatory by law, establish schools to make the poor people open their eyes, and think themselves as wise as their betters, and too good for servile work. The English government will see their error too late. They will find the truth of what one of your writers, with a French name—Mandeville I think—said long ago: ‘if a horse knew as much as a man, I should be sorry to be his rider.’

MR. FITZGERALD.—So should I. If we are to treat the people as brutes—as domestic animals kept for the benefit of their masters, we should certainly strive to keep them as ignorant as brutes. But be this right or not, (I think it abominable,) it is too late to be thought of in England. The people *have* political power. The question is, *should they, with the power of freemen, have the intellect of slaves?* If a man knew as little as a horse, would he be fit to be made a rider? But that which is only absurd in regard to the *political* attempt to keep the

in ignorance, is a kind of sacrilege, when any Church undertakes to keep them for ever in blind pupilage, and answers to the government for the submission of its flock: when grown insolent by a long enjoyment of this abominable power, it says, like the Pharisees of old, ‘This people who know not the law, are accursed.’ But do you really think that you improve your people by means of confession?

ABATE.—*Senza dubbio!* I mean, without doubt. Oh! if you would see one of us in the confessional, with a man who has applied the *stiletto* to the stomach (I beg the ladies pardon,) of two or three, and has sent a couple more to the nearest priest for the *oils in articulo mortis*—if you were to see him like a lamb, promising every thing, and engaging to become a saint before he grows many years older—you would see that the best method of keeping all people in good order, is to make them confess to a priest.

MR. FITZGERALD.—And yet I have heard that while the French governed Rome, not one

case of assassination took place, because they had executed without delay the first man who used the stiletto under the eyes of their police. This method was certainly more effectual than confession. But you must be aware that, according to the unanimous testimony of all travellers, countries where confession is universally practised abound more than all others, in profligacy and crimes of violence.

ABATE.—*Oh! Signore: Povera Umanità!* they are sinful men!

MR. FITZGERALD.—I am aware that all mankind are sinful. But do you not think that the trust in absolution encourages them to indulge their passions?

ABATE.—Oh, no, no, no, we do not give absolution unless they are repentant.

MR. FITZGERALD.—And how do you know that they *are* repentant? By their assuring you that they are sorry for what they did? This kind of repentance is but a poor security.

ABATE.—But, is your Protestant repentance a better security without confession?

MR. FITZGERALD.—It is, at all events, less subject to delude the sinner into a false confidence. Absolution, among you, is believed to make *imperfect* repentance effectual, for the remission of sin. The *penitent*, among us, can have no rational confidence of being pardoned until his conduct, and the change of his heart, shall show him that his sorrow has been of that genuine kind, which produces “fruits meet for repentance.” Perhaps you are not aware that this fear of encouraging sinners, by the repeated grant of authoritative pardon, existed in the Church, *called* Catholic, many ages before Luther and the Reformation. I happen to have in my pocket a note, which I took down some time ago. I am not aware that the passage* from a law of Honorius, A. D. 405, which I am about to read, has been noticed in connection with the subject before us. I will read the passage in English, and I will also show you the Latin original. The law is against Rebaptization.

* Cod. Teod. Lib. XVI. tit. De Sancto Bapt. Lex. IV.

The emperor declares that he has it in view to extirpate all the adversaries of the Catholic (i. e.) his own faith. This was a matter of course ; but the reason which the law gives for prohibiting rebaptization, is worthy of close attention.—“ Hence (from rebaptization,) a fond error invites those who are credulous to their own ruin, to hope for a second pardon ; for it is easy to persuade sinners that the pardon once granted may be granted again : and, if indeed it may be allowed again in the same manner, we cannot understand why it should not be granted a third time.* The application of this argument to auricular confession and private absolution, is obvious.

MISS CUSIACK, (*with great animation*)—Oh ! my dear, Sir, what an evident proof that, at the time when that law was published, auricular confession was not established. Else how could

* *Inde malè credulas mentes ad spem secundæ indulgentiæ blandus error invitat : Facile est enim persuadere peccantibus, veniam prius præstitam denuo posse præstari : quæ si concedi iterum eodem modo potest, non intelligimus cur tertio denegetur.*

any one have thought of using a reason against a second baptism, which would so much more strongly apply to a second, a third, or a twentieth absolution?

ABATE.—Oh, Miss, Miss, you have a heretical spirit, indeed! indeed! (aside) *Cospetto! quanto è bella!*

CAPTAIN CUSIACK.—Well, Signor, what say you to that?

ABATE—(shrugging up his shoulders, and half closing his eyes,) *La Santa Chiesa*, the Church has removed all those difficulties by her decrees. *Evangelio non crederem* (according to Santo Agostino) *nisi Ecclesiæ me moveret auctoritas*. Without Church authority, *i syllogismi* would leave us without a grain of faith.

MR. FITZGERALD.—It appears to me that Augustin, when he wrote that passage, was deceived by the very truth of the instance which was present to his mind. It is perfectly true that the acknowledgment of the Gospel, as *authentic*, depends on testimony. And who could bear and transmit that testimony better than the

Christians themselves, (the Church) who had used the writings of the New Testament from the earliest existence of those writings? From this singular and peculiar case, Augustin wished to confirm the then fast growing notion of the *authority* of the Church, in deciding matters of faith.

ABATE.—We have established a distinction between matters of faith and matters of fact; the Church is infallible in regard to the first, but not in regard to the second.

MR. FITZGERALD.—I do not recognize infallibility upon any one subject; but if I was to grant any thing approaching to infallibility, (that is, high moral certainty,) it would be on matters of *fact*, such as the authenticity of the Scriptures.

ABATE.—But how can you *infallibly* know that the New Testament is genuine, and contains the religion really preached by Christ and his Apostles.

MR. FITZGERALD.—I must repeat, that I consider man as perfectly incapable of knowing

any thing *infallibly*. But I have that *degree of certainty* of the genuineness of the New Testament, which is sufficient to make me venture upon it whatever I am, whatever I may hope to be. I have, in fact, and, independently of the decision of any Church, much stronger reason for believing in the genuineness of these books, than of Virgil and Cicero.

ABATE.—But do you not recollect that there were hundreds of spurious Gospels? How can you distinguish the genuine from the false, without the authority of the Church?

MR. FITZGERALD.—You are again using the word *authority*, when the proper one would be *testimony*. Now, it is clear from every thing we know about those spurious writings, from what we learn and guess about the gradual rejection not only of those Gospels, but of such writings as the book of Hermas, (which some people believed to be inspired, and, was read, as such, in Christian churches)—from the gradual manner in which all these works were laid aside, it is evident, I say, that they were not rejected by

any supreme and central *authority* in the Church, but by means of enquiry. This enquiry was carried on by such as had an opportunity of ascertaining the *facts* connected with the existence of such books. The justness of the decision was greatly helped by the internal evidence which those books bear in themselves. To me, one of the strongest proofs of the authenticity of our Gospels is the contrast which I find between those we receive, and those which have been long rejected.

ABATE.—You trust so much in human testimony ; and yet, I saw you smiling when, in the list of wonderful relics, we came to the *true cross*, to the *cradle* in which the infant Jesus lay, the *clothes in which* he was wrapped up, the *table* on which the last supper was laid.

MR. FITZGERALD.—I can hardly believe you to be in earnest when you compare the authenticity of those relics, to the authenticity of the New Testament. Who did ever dream of the existence of such things before the determination of Constantine to make Christianity the favorite

engine of his ambition? Yet during the life of that emperor, the pretended discovery of relics, supposed to have been in contact with the Saviour, or his mother, did not grow to any great extent. It was during the fifth century that the most impudent impostures were palmed upon the world by the clergy.

ABATE.—You, of course deny that the true cross was found by *Santa Elena*, and its authenticity proved by the resuscitation of a dead person.

MR. FITZGERALD.—I do deny it: and if you, distrusting legends, would take the trouble of consulting the *Life of Constantine*, written by Eusebius bishop of Cæsarea in Palestine, who relates at full length the visit of Helena to that country, it is probable you would be of my opinion. Eusebius who was near Jerusalem at the time of the supposed discovery of the cross—Eusebius who was a deliberate flatterer of the emperor's mother—Eusebius, who uses the most extravagant expressions of wonder at the discovery of a *cave* (supposed to be that of the holy sepulchre)—Eusebius, who tells us that another

cave was found on the mount of Olives where our Saviour used to hold mysterious meetings with his apostles—Eusebius who plagues the reader with the enumeration of the crosses which Constantine erected every where—that same Eusebius is perfectly silent about the discovery of the *true cross*. There is not a word about it in his account of the journey during which (long after the death of Helena, and her contemporaries) it was given out that she had discovered the cross by *a revelation* made to the bishop of Jerusalem, and proved its authenticity by the *cure* of some sick persons. But more than one hundred years had elapsed after Helena's journey to Palestine, when Socrates informed the world of these wonders. This was not enough. Sozomen, who wrote at a still later period, gives still more details of the miraculous cures and adds the resurrection of a dead person. This is only a specimen of the evidence of the authenticity of your most remarkable relics. To suppose that a table large enough to allow Christ and his twelve apostles to lie down in couches

round it, would have been saved out of Jerusalem when the Christians escaped with difficulty just before the siege of that city, is too absurd. Surely you must suppose that when Christ gave prophetic directions for that dangerous flight, and urged his disciples not to come down from the house top to save any thing they had in the house, he must have made an exception in favor of that cumbersome piece of furniture, the table of the last supper. Do you believe that it was conveyed out of Jerusalem by angels as the house of Loretto?

ABATE.—*Ah Signor Prete eretico!* you want faith. We believe all these things by an act of piety—*piè creditur*, says the Church.

MR. FITZGERALD.—I understand: the greater the absurdity the greater the *piety* shown in swallowing it.

MRS. CUSIACK.—Can any one tell me by what extraordinary circumstances the belief in that strange miracle could begin? I cannot imagine how the first account that a house of brick and mortar had arrived, *by the air*, from

Palestine, could begin to take root even among the most stupid people.

CAPTAIN CUSIACK.—I once heard from a Spanish naval officer that in one of the great towns of Spain, I forget which, there is a large house belonging to one of the Grandees. That building is supposed to be a copy of the house which Pilate inhabited when our Saviour was brought before him. The Spaniard told me that this mansion is known by the name of *Pilate's house*.

When I heard this it occurred to me that perhaps some Crusader, either knight or priest, who returned to the neighbourhood of Loretto from the second Crusade, had a house built upon the model of some one which was pretended to be the Virgin's own, in Palestine. This Italian building would be naturally called *the Virgin's house*; and such a name would be enough, in the course of less than a century, to make a grossly ignorant people believe that the house had come there by miracle, at some preceding period. This fable, like many others, would be greedily taken up by the clergy; and we see

that Rome in whose state the flying house happened to fix itself, would not neglect such a source of power over the superstitious minds of the people. The Spanish house was, however, built too late, (I believe in the 16th century) to become the real house where Pilate lived.

ABATE.--But what is the harm in all this? The people go to visit all these relics, and are roused to the highest pitch of devotion. They weep like little children.

MR. FITZGERALD.--And like little children they forget their tears, and are naughty again. Our Saviour demanded the disposition of little children in his disciples. But this demand was a way of expressing the manner in which he wishes them to consider the proofs of his divine mission. Those, alone, were indeed fit to hear him without prejudice, who, forgetting their Jewish or rather pharasaical and rabbinical notions, were like beings born again to the Gospel. Those alone would freely and fully commit themselves to Christ's guidance. But Christ never

did or said any thing indicating that he wished his hearers to encourage in themselves the credulity and the timidity of children. In regard to intellectual and moral character, it must be evident to those who study the spirit of the Gospel, that our Saviour's instructions, and precepts are intended to produce a manliness of disposition, combined with that meek courage, which grows from the habitual belief that "all things work together for good" to them who love and obey their divine master. "My brethren, says St. Paul, be not *children in understanding* : Howbeit, in *malice* be ye children ; but in understanding be men." You, on the contrary, nourish the most childish restlessness and timidity, by directing men's minds to seek help from external objects, which have no natural connection with the subject of their fears or their evils. Hundreds hasten to Santo Rocco because the cholera has appeared in some parts of Europe : as many drench themselves with water blessed to cure convulsions, or sciatica ; thousands seek security against all manner of evils by kissing the glass

which covers a human bone. But how long will those impressions last? The charms must be repeated, and by repetition they must lose the effect which they originally had upon the fancy. We know, besides, that the constant use of means which are supposed to avert evil, fix the idea of that evil upon the imagination till the mind is overpowered with terror.

Vastly different from all this is the ground of confidence on which Christ has built the peace of mind which is expressly promised to the true Christian. "Are not two sparrows sold for a farthing? Yet one of them shall not fall on the ground without your father. But the very hairs of your head are all numbered. Fear ye not therefore, ye are of more value than many sparrows." This is the only feeling which can truly ennoble the human character in the midst of trials, of evils, and of fears of evils. But to be daily flying to dead bones, for help, must enervate all the powers of the mind, and leave it without support within itself.

ABATE.—We do not think that the dead

bones, as you irreverently call those holy relics, have a power to save us. But we trust that the glorified owners of those bones will intercede for us; especially, when we know from the lives of the saints, that such and such of these, suffered in this world evils against which they are now declared to be patrons.

MR. FITZGERALD.—But why should we apply to saints on that account, when “we have a great High Priest, who has passed into the heavens”—and whose existence *there* is not a matter of probability or conjecture, as that of the saints? Have the saints tasted the evils of life? So has the Son of God, in a higher degree than they, and with a knowledge of their nature and causes, infinitely above that of any human creature. “We have not a high priest that cannot be touched with the feeling of our infirmities; but was in all points tempted like as we are, yet without sin.”* Can we suppose that the saints (were they all that you believe

* Heb. c. iv.

them to be in regard to mankind,) can take more interest in our welfare, than “He who hath loved us, and hath given himself for us, an offering and a sacrifice to God?”* Think on these things, my good Sir, and, at all events, do not contribute to the spreading of this false and mischievous piety.

ABATE.—That will not do to keep up the proper respect for the Church. You make men too bold and independent; and the consequence is, that infidelity grows among you; as this gentleman has clearly proved in his learned Travels, a copy of which Bishop Mac N—— did me the honor to send.

MR. M.—I beg you, *Signor Abate*, not to refer to those Travels. My second theological tour has upset every thing which I thought I had found and proved, during the first. But, there is nothing that weighs so heavy upon my conscience, as the encouragement which I there gave to unbelief in Christ, by deluding people into the notion that without the authority of the

* Eph. v. 2.

Church, even the writings of the New Testament rest upon an unsound foundation. Under the guidance of Mr. Fitzgerald, I have deeply and earnestly considered the evidence upon which Providence has ordained that candid and reflecting men should build their faith. Divines have divided the evidence of the authenticity of the Scriptures into external and internal. Beginning with the latter, I have sought for it *chiefly* in the writings of the Apostle Paul. You appear surprised! but pray, listen to me. By reading the writings of Paul, under the guidance of that admirable work, which shows the unstudied coincidences of the Epistles with the Acts of the Apostles,* any candid man must be thoroughly convinced that the author of those epistles could not be an imaginary personage, created by the fancy of a forger. By comparing what Paul calls Christianity with the *substance* of the Gospels, any man may be fully convinced that the epistles of Paul attest the facts of our redemption, and contain the same religion which

* Paley's *Horæ Paulinæ*.

Christ came to establish. The *substantial* authenticity of what Christ *did* and *suffered* and *taught*, is thus ascertained with that degree of moral certainty, which is perfectly adapted to convince the learned and the unlearned, and to become a practical principle of conduct, of faith, and hope, to every one who wishes to purify his heart, and to place himself under the guidance of the Spirit of Christ.

ABATE.—*And is this the end of all your controversy?*

MR. M.—It is.

ABATE.—And will you not accompany me to-morrow to see Saint Thomas's finger, to drink the miraculous water with which St. Peter baptized the keepers of the prison, to see how the blood of our saints grows liquid, and boils and bubbles? Will you not come to see these wonders, attested and supported by that holy Church, which is the living oracle of truth: that Church before whom you used to wish that the world should prostrate itself in silence; that Church which you so nobly, so learnedly, so

liberally, and so philosophically defended, in two volumes of exquisite divinity?

MR. M.—No, Sir; I wish to be excused.

ABATE.—Now, I wish the Pope had sent you a letter of thanks, with an *apostolical injunction*, never to travel to Rome.”

Though impressed with the solemnity of the thoughts which I had expressed, I could not help smiling with the rest of the company at the vivacity and delicate irony of the *Abate*.

He was about leaving us, when Rose Cusiack, in one of her prettiest looks, said, *Signor Abate* are we safe from an order to quit Rome within four and twenty hours? The *Abate*, taking her hand with an air of the most refined gallantry, bowed and said:—“How could any mortal betray even one word of what had passed here! Has not all been said not only under the *Rose*, but under the *Queen of Roses*?

I was not at all disposed to be jealous. So we all laughed, shook the Orthodox *Abate* by the hand, and went to bed.

CHAPTER IX.

Death of Mr. Fitzgerald.—Conclusion.

FEW days had elapsed since at the chapel of the Prussian Minister, B.* (England having no representative at Rome) the blessing of Mr. Fitzgerald had made me the happiest of men, when that best and worthiest friend fell dangerously ill. He had been an invalid for many years. The excitement of the journey and the amusement which he derived from the beautiful views of art and nature which constantly surrounded us, seemed to have restored him to the

* If the editor were at liberty to bestow his praise more distinctly, he would rejoice in bearing testimony to the enlightened and pious views of a *real individual*, who, though personally unknown to him, has lately become an object of his Christian love, and brotherly feeling. May God's blessing be upon the person alluded to, and may his endeavours to promote real Christianity, independently of party views, prosper for the benefit of all "who love the Lord Jesus in sincerity."—*Editor*.

meridian of life and, sometimes, even to the glow of youth. But a violent attack of illness came suddenly upon him. In two or three days the acute symptoms had subsided; but the prostration of his strength showed clearly that the hand of death had inflicted the wound which was to lay the good man in his grave. Mr. Fitzgerald was fully aware of his state. When the physician returned an evasive answer to his forebodings he smiled upon those who stood round his bed, saying, "My kind friend, Dr. Wallis, seems to grudge me the early enjoyment of a piece of news for which I have longed many years. But it is beyond his power to conceal that the expected release is at hand." Dr. Wallis assured him that though, considering all the circumstances of the case, he must allow there was great danger, yet he did not conceive the termination of the patient's sufferings to be very near. "My sufferings—my acute sufferings I mean (replied the patient) are over, and I have a strong hope that my departure will be tranquil. I thank God that my mental facul-

ties are in full vigour and that I shall be able yet a while to converse with the dear friends whom a merciful providence has sent me just in time to surround my death bed, and to comfort my last moments."

The utmost effort was necessary in Captain Cusiack and myself to suppress the emotions which these words produced.

The patient now desired to be alone for some time. We left the room; and began to think how we were to communicate the sad news with the least possible shock to the ladies. But where there exist real love and esteem, all attempts to soften a communication of this kind are vain. Never did friendship give way to the tenderness of sorrow more irresistibly than in the present case.

Captain Cusiack seized the hand of his mother, who, bending her head so as almost to hide it between her knees, seemed unwilling to receive comfort in words. But she felt the meaning of the pressure which the hand of the stout hearted and affectionate sailor conveyed, and tried to

control herself. My own, my lovely wife threw her arms round my neck and I felt her tears running down my cheeks. We lose (she said, sobbing) we lose an invaluable friend! one who has been more than a father to us: he leaves us just at the moment when we feel the whole weight of our obligation! Oh that heaven had allowed us to repay it.....No, that is impossible! but, at least, to acknowledge it by uninterrupted kindness! "Heaven (replied her mother) heaven alone can repay what he has done for us. He is going to his full reward."

About half an hour after, we heard Mr. Fitzgerald's bell, and the servant who attended him came to tell us that he wished to see us all. We exhorted the ladies (especially my wife) to command their feelings, and they promised to do their utmost. We found our friend sitting in an easy chair, leaning entirely backwards as one whose muscular strength is gone. But his pale countenance became animated the instant he saw us approaching. He stretched out his right hand, supporting it on the arm of the chair.

This motion caught the eye of my wife and she rushed past us all, fell upon her knees, pressed the hand to her lips, and kissed it repeatedly. I flew to her directly and endeavoured to raise her, conjuring her not to distress the invalid. The sunk eyes of our dying friend glistened with tranquil tears. "My daughter (he said) for I love to obey your injunction that I should give you that name, *Do not grieve like those that have no hope.*" He then desired us to be seated, for now he felt sufficient strength to speak to us, but could not tell how soon that strength would fail him. When we had placed ourselves, surrounding the front of the chair, he spoke nearly in these words :

"My very dear friends, I wish to thank the Giver of all Good for granting me to spend my last days among you. My life has been one of trouble ; but my greatest trial has been the loneliness of heart which I have endured for many years. You know that I am an Irishman, but know nothing else concerning my origin and early life. Nor will I mention any circum-

stance connected with the subject, except what I deem conducive to your instruction. I was born of Roman Catholic parents. In my youth I was sent to Coimbra to prepare myself for orders. I was one of those persons to whom a Roman Catholic Prelate alludes, where he mentions the avowal of infidel principles which in his company, and within the very precincts of the Inquisition, gave zest and interest to our conversations.*

“From the prevalence of this infidelity in the very bosom, and within the strongest ramparts of the Catholic Church, that distinguished man concluded the identity of that Church with true Christianity. My own conclusion was, that since Christianity required force to support its claims, and since even under the fear of the Inquisition, the most able and thinking among us were almost irresistibly drawn to unbelief, the Gospel could not be true. He returned to his native country: I wandered away from it.

* See Letters of J. K. L. Letter 1st.

He rose high in the Church. I preferred liberty, in poverty and obscurity. But I was not long an unbeliever. I have no affecting history to tell in connection with my return to Christianity. The change of my mind was calm and gradual. I discovered the source of my error in the gratuitous supposition which attaches the idea of *infallible certainty* to a true Revelation. I have, in our conversations, shown to your satisfaction that owing to the constitution of our minds, and the nature of all human language, such certainty is utterly impossible, in regard to things abstract and beyond the reach of experiment. Whoever, therefore, makes *certainty* a necessary condition of Revelation, confines Christianity to enthusiasts and mental slaves. Revelation is only one of the brightest rays of that heavenly light which is bestowed on men in various degrees. Just as the light of the material world, it is not an *object*, but a means of vision. The scriptures which contain the fullest and brightest revelation of God to man, diffuse a light which has its power only

as *reflected* from the mind of each man upon whom it shines. The light, i. e. the *sense* of the scripture, cannot exist for man independently of his own mind. The invisible things to which the scriptures allude to, *do indeed exist* eternally and independently of human conception; but, man in his present state, cannot approach them beyond the conceptions he forms of those things. These conceptions may be more or less wrong or imperfect, but such liability to error or imperfection does not disprove the *fact*, that God has actually placed us in this state.

“Those who have studied themselves impartially are well aware that our love of that eternal truth which we see dimly and changeably reflected in our minds, is exalted and refined by the constant struggle under which our soul seeks to approach it nearer and nearer. My own trial was, in this respect, long and painful. I will, for the last time, state it briefly and plainly. The religious aspirations which are implanted in every human heart, and which, in order to become active, require a certain degree of mental cultivation, as well as the absence of brutal-

izing passions, reappeared in my soul. I looked around me far and wide for the object of these desires, and none appeared likely to gratify them, as the Gospel of Jesus. I studied the original records of the New Testament day after day. I found many things that I could not understand; passages (not many) which, taking for my guide the spirit of the *whole*, and independently of critical arguments, I suspected of being human interpolations. Had I not previously arrived at the conclusion that certainty is not a necessary condition of revelation, I must have continued in my unbelief. But I adhered to what I considerately, and conscientiously found to agree with the character and *the Spirit* of Christ, and found light and certainty enough to guide my actions, to direct my aspirations after holiness, and to establish my hopes of salvation. The fears of granting the possibility of *interpolations* in the scriptures, had no room in my breast. Grant but *one* to be fact, and no man has a right to say to another 'if you grant more you cannot be a Christian.'

Grant but *one* interpolation connected with subjects which are deemed *essential*,* and no man has a right to draw up a list of *essentials* for another. Every one must with *prayer* and *sincerity* attend to the revelation which the scriptures make to *his mind and heart*: every mind must thus find the *essentials* of his Christianity. My own are these :

“ I believe in God the creator of this world as my father : I believe his *moral character* (for in regard to his relations to man I cannot find a better expression) to be that which Jesus Christ, his *son in the sublimest sense*, has revealed to the world. I also believe in his “ Spirit ” which helpeth our infirmities ; for “ it is God who worketh in us both to will and to do of his good pleasure ; ” not to save us from working, but to aid us in working out our salvation with fear and trembling.”

The view of moral duty which Christ and his apostles have left us in the New Testament,

* For instance, the passage on the three Witnesses.—*Editor*.

has been the rule of my conduct. To that rule I have adhered, constantly imploring God's assistance to fulfil it. Conscious of sin, I have, with all mankind, longed for means of atonement, and have found it in Christ; yet I never attempted to explain why his death and sufferings, have removed my sins, by *trust* in Him, and repentance. If we could discover this by reason, we should not have needed a revelation of it: if there had been any *natural* connexion between sin and the means of Christian atonement, it would have been no matter of faith, but a thing as discoverable as any theorem in natural science. With all mankind I have shared the desire of means to please God—to find an acceptable service which I might offer up to him. This external service I have found and practised, imperfectly indeed, but sincerely. It is described in the luminous direction of the Apostle James, "true religion and undefiled"..... But I need not repeat a passage which I have so frequently brought before you.* In regard

* See 1st vol. page 138.

to the greatest of mysteries, the existence of evil, all that I know is *practical*: on that momentous point, Christ is my guide. He, whom I believe to be *one* with the Father, has endured evil; he was a man of sorrows: the bitter cup which I have merely tasted, he drank to the very dregs. He felt deserted, and as it were delivered up to evil: He felt thus on the cross; He expressed the depth of his distress in those affecting words, ‘My God, my God, why hast thou forsaken me!’ Let divines build systems as to the part or faculty which felt this desertion: I only see in the expiring and bewailing Saviour what he had in common with me. I see him as my High Priest who has really and humanly partaken of my afflictions, that he might have compassion, i. e. a *true sympathy* with his fellow-sufferers, his afflicted brethren. Instructed by his behaviour on the cross, and thankful that, in compassion to my weakness, my affliction can in no degree, be compared with his, I hope briefly to close my mortal existence, as he did. Let my last words be the last words of my Saviour. ‘Into thy hands I commend my Spirit.’”

A tremulous motion was visibly spreading over the whole frame of our dear and venerable friend. He had spoken with uncommon energy but evidently with fatigue. The exertion had been too great for his remaining strength, and the mental flame which had been thus rekindled from its embers, seemed now ready to be extinguished with that bright but expiring blaze. His head sunk gently upon his breast. His eyes were closed. He lived—alas! his outward frame lived for many hours after, but his eyes never saw the light of the sun again—his voice never cheered our hearts any more.

ILLUSTRATIONS.

Page 22.

ESTABLISHED CHURCHES.

An Established Church, as *established*, is a political body, a corporation to which the law alone gives existence. Religious *truth*, religious *spirit*, are mere *accidents* of such bodies; for the legislature which creates them is not a competent judge of truth, unless we admit two positions, each of which is obviously untenable: 1st. That *every* Legislature is a competent judge of what is truth; and 2d. That every Legislature can see and pronounce what is in the heart of each man, and how far each *sincerely holds* the Faith which has been thus decided to be true. Religion, in the case of *establishments*, is only a name given to the distinguishing marks

which the Legislature fixes for the formation of the political body called *Church*. These marks consist in certain forms of words, which must be repeated by such as the law will recognize as members of the privileged clergy and laity. Whether these words contain truth or error, does not alter their nature, as an external sign fixed by law, and by nothing else. Whoever carries about that sign, is entitled to the privileges granted to the body: the whole collection of such men, whatever their real opinions and moral character may be, is, as long as the law continues in force, *the Church*. They may happen to be right in opinion, pure in conduct, sincere in profession—they may happen to be the reverse: still THEY are the *Church*. We now ask, is such a *constituent principle, spiritual or political?* If Christianity had not attached the idea of *truth* to religion, *essentially and inseparably*—if, as it had been believed all over the world before the Gospel, religion were only a system of *national customs*, implying reverence to the invisible powers, and respect for the rights of other men; an *established Church* would be exposed to little or no trouble on the part of dissenters; because the government might properly say, these externals are the law of the country: you must comply with them, or you shall be punished. And, why should any man, under the above supposition, decline to conform in externals to

the Established Church, or worship? It makes, however, an essential difference, when *truth* is considered the very essence of religion; for, it being a fixed principle of the human mind, that in things not subject to experiment, we cannot approach *truth* beyond the conceptions of that truth which exist only in ourselves; and since that must be the *truth* to every man, which he finds to be *true* in his own mind; nothing short of the most tyrannical violence will make a man, who is not a slave, submit to the declarations of any Legislature in point of *religious truth*, unless the law happens to be in favour of *his own truth*. To see others enjoying privileges, wealth and power in the name of Truth, when you are as much convinced that they hold *error*, as they can be themselves that they hold the *truth*; is more than human nature can patiently bear. Nothing but *compulsion* of some kind, can prevent these feelings from producing mischief.

The question, therefore, about *religion established by law*, belongs to politics, and must be decided according to political principles and circumstances.

Page 51.

Evils of Metaphysical Questions.

There is a passage in the interesting and instructive work of M. Matter—*Histoire du Gnosticisme*, which we wish to recommend to the attention of the reader, in connection with those eternal sources of contention, the metaphysical or scholastic views of divines.

“ Paul le pressentait bien : toutes ces spéculations, empruntées à des systèmes si divers, ne pouvaient qu’ embarrasser la société Chrétienne, et gêner le développement moral de l’ homme, surtout ce beau sentiment d’ amour ou de charité, dont la puissance n’ avait été appréciée encore dans une autre doctrine comme il le fut dans le Christianisme, et qui nulle part n’ a produit autant de merveilles que dans les nations Chrétiennes. En général, ces spéculations tuaient non seulement la charité, mais encore cette résignation aux destinées humaines ou aux volontés suprêmes, qui est a la fois si belle et si nécessaire, et qui exerce sur l’ homme religieux une influence si salutaire et si puissante, sous les formes de la foi et de l’ espérance.”—Vol. I. p. 151.

“ Paul clearly foresaw it : these speculations bor-

rowed from such a variety of systems could not fail to hamper the Christian society, and impede the moral growth of man, checking particularly that beautiful feeling of love or charity, whose power had never before been properly valued in any other system prior to Christianity—and which no where else has been able to produce the wonders which it has raised among the Christian nations. In a few words, these speculations were not only destructive of charity, but prevented that resignation to the lot of man and the divine will, which is as useful as it is necessary, and which, under the forms of Faith and Hope, obtains a most salutary and most powerful influence over a religious man.”

Page 65.

Metaphors in the 1st Chapter of John's Gospel.

The Editor is so deeply impressed with the importance of spreading true notions as to the character and power of the metaphorical or hieroglyphical language of the scriptures, that at the risk of exhausting the patience of some readers, he will add a few words upon that subject. The following is the substance of a note in his own interleaved New Testament.

“The variety of metaphors, figures, or hieroglyphics employed in the first chapter of the Gospel by the Apostle John, seems to be directed, not only against the Gnostics, but also against the formation of theories upon the *objective* things, (i. e. things existing out of our mental conceptions) which are alluded to as having their being in the divine nature. The hieroglyphic, Word or Reason, is identified with the hieroglyphic, Light : and to both is attributed the creation of the world (vers. 3 and 10). Considering what is said of Christ, represented by these two figures, it would be equally accurate or equally incorrect to speak of the incarnation of the *Word*, and of the incarnation of the *Light*. As in the 4th verse the *Life* and the *Light* are identified, the *Life incarnate*, would be of the same value, as a verbal expression, as the *Word*, or the *Light* incarnate. Such are the fleeting grounds of the philosophico-theological systems which, having harrassed and distracted the world for many centuries, are still silently undermining Christianity. But on the other hand, if we give up the attempt to draw *logical* conclusions from these *figures* or hieroglyphics (conclusions which like the premises, must be at the best, figurative and hieroglyphical)—if we cease to search into the *nature* of God, by means of these figures—if we look on the original emblems as they express the *relation* in which Christ stands to his *Father* and

to mankind; finally, if we compare these figures with the *practical views* of Christ which are abundantly given in the New Testament; the variety itself of the metaphors becomes instructive. John, (for instance) says that he and those who, like himself, had received Christ, "beheld his glory, the glory as of the only-begotten of the Father, full of *grace* and *truth*." These are also metaphors; but how well do they agree with those that have before been used! *Grace* (*χαρις*) is kindness, benevolence; *truth* (*ἀληθεια*) is knowledge; the first is easily and naturally connected with *Life*, the second, with *Light*. Christ, then, as seen by means of the *hints* given in these *enigmas*,* becomes *practically known to us*. Christ's *nature in regard to us*, as expressed by John, entirely agrees with the description which Paul gives of it,† in the words, "Christ the power (the *gracious* and *vivifying* power) of God; Christ, the wisdom (the Truth, the Light) of God." Christ is the source of our eternal *Life*; Christ is the source of whatever divine *Light* we possess in his revelation.

* 1. Cor. i. 24.

† 1. Cor. xiii. 12.

Page 67.

Narrow views of the Reformers in regard to mental freedom.

The Editor cannot too highly praise or too strongly recommend the luminous and eloquent Lectures of M. Guizot, both those which he calls *Histoire de la Civilisation en Europe*, and those in which, applying the philosophical principles of this work, to the history of his country, the author calls *Histoire de la Civilisation en France*. In both these works he exhibits the defects of the Reformation, with truth and impartiality. It will be enough for the present purpose to insert a passage from the former course of Lectures (*Hist. de la Civil. en Europe*) which, though it must greatly lose from its force and beauty in a translation, we shall take the trouble of rendering into English, for the sake of those who do not read French with perfect ease.

“(The Reformers) while employed in the abolition of an absolute power over things spiritual, were far from understanding the true principles of human liberty. They enfranchised the human mind, and yet wished to govern it by law: they were in fact, establishing the supreme independence of private

judgment, and believed all the while that they had succeeded in establishing a *legitimate* authority in matters of faith instead of an *illegitimate* one. The Reformers had neither risen to the first principles, on this subject, nor did they follow their own work to its ultimate consequences. Hence a twofold error in their conduct. On the one hand they either did not know, or did not respect the rights of the human mind, to their full extent. Claiming those rights for themselves, they violated them in others. On the other hand, they failed to define accurately the limits and rights of authority, over the intellectual or spiritual world. I do not speak of compulsive authority, which can have no rights at all; but of a purely moral authority, whose whole power lies in persuasion and example. In almost all Protestant countries there is something wanting, there is something imperfect in the organization of intellectual society, whereby the regular action of the established and ancient opinions is impeded. The rights of tradition have not been reconciled with those of liberty. The reason seems to be that, to this day, those who represent the Reformation have neither completely understood, nor embraced its principles and necessary results.

“Hence the air of inconsistency, the narrow basis which give such undue advantages to its enemies; &c. &c.

If this statement required any thing but impartial observation to confirm it, the founders of the English Church have left such proofs of their narrow views of mental liberty, as more than justify the preceding observations. We are far, indeed, from undervaluing the services of those men. All of them exposed their lives, and some actually perished in the work of emancipating their country from Papal tyranny. For what they did they unquestionably deserve, and shall always have, our respect and gratitude. But it must not be concealed or disguised, that their struggle against Popery did not proceed from opposition to the *principle* on which Popery is grounded. No Pope did ever nourish a more decided hatred of mental liberty, than the leaders of the English Reform entertained in their breasts. The eternal law, which leaves no alternative between mental slavery, and the right of individual judgment in matters of speculative religion—that immutable law, not the Founders of the English Church, saved this nation from a *Popery* more tyrannical, if possible, than that against which Luther contended.

Our readers have seen, in one of the preceding Illustrations, a few specimens of the insolent decrees which the Christian Emperors issued at the instigation of a clergy, who, at the end of the fourth century, were already Papists in principle, though not in name. Many must have been shocked at the

atrocities of the spiritual tyranny which the predominant Church Party was enabled to exercise, by the assistance of the civil power. With what pain must these same persons, if their candour and justice are not limited by prejudice, learn that the most persecuting laws of the Theodosian and Justinian code, were copied by the chief of the English Reformers in a work, which, but for the early death of Edward VI. would have become the law of England! The work entitled *Reformatio Legum Ecclesiasticarum*, though extremely rare in our times, remains an awful warning to the many Protestants who, under the notion that *persecution* is a weed peculiar to Popery, neglect to root it from their own hearts.

The Ecclesiastical Code prepared by a Commission, of which Cranmer, Goodrich, Cox, and Peter Martyr were leading members, begins, like the two Roman Codes collected respectively by Theodosius II. and Justinian, with a *Rule of Faith*. * Edward VI. tutored by the very men who so nobly contended against the spiritual tyranny of Rome, de-

* The full title of the intended Ecclesiastical Code of England is—*Reformatio Legum Ecclesiasticarum, ex autoritate primum Regis Henrici 8, inchoata : Deinde per Regem Edwardum 6, provecta, adauctaque in hunc modum, atque nunc ad pleniorum ipsarum reformationem in lucem edita. Londini, ex officina Johannis Daij, Anno Salutis humanæ, 1571. Mense Aprili.*

clares it as his sovereign will that all his subjects *shall be* Christians, and proceeds minutely to define and establish the doctrines in which Christianity consists. Monstrous as the pretensions of the Pope appear to all impartial judges, they are put forth under the *decent* veil of supernatural infallibility. That veil is, indeed, as frail and thin as cobweb ; but the very act of casting it over the Papal pretensions, is a mark of respect to the rest of mankind. Even the cruel laws of the Inquisition lose a part of their hideousness under the assumption, that they proceed from men in whom a direct ray of light from heaven dwells. But what degree of arrogance can equal that which is displayed by men who, without *even pretending a divine commission*, set up, *their* Rule of Faith, as a rule for all, and threaten those who shall refuse it, with the loss of property and of life itself ?

This, however, is the nature of the Ecclesiastical Code prepared by the spiritual guides of Edward VI. We shall confine ourselves to the first chapter of the Code, the title of which is,

Of the Christian Faith, which is to be Embraced and Professed by all.

“ Whereas the power of the kingdom, and the right of administering the laws comes to us from

God, we should begin by God himself. About whose nature, when we shall have in its proper place established what is right, it will be easier to provide the other laws which we have taken care to prepare for the purpose of confirming in this our kingdom the true worship of God, and to preserve the state of the Church. Wherefore it is our will, and we do command that all persons to whom our sovereignty in any way whatever extends, shall receive and profess the Christian religion. Those who allow themselves any thought or action against that religion, alienate God from themselves by their impiety: we, therefore, as stewards of the Divine Majesty, do hereby decree that such persons as may be guilty of such a horrible crime of impiety, shall be sentenced to the loss not only of their property, but ultimately of their lives. Let this law take effect in regard to all our subjects under whatever name, class or condition they may be known."

The original of this law is as follows :

*De fide Christiana ab omnibus amplectenda et
Profitenda.*

Quoniam Regni potestas, et legum administrandarum jus ad nos pervenit, principium nobis ad eodem Deo capiendum erit. De cujus natura cum recte fuerit et ordine constitutum, facilius erit reliquarum le-

gum provisio, quas ad confirmandum in Regno nostro verum Dei cultum, et ad ipsum Ecclesie statum conservandum, adhiberi curavimus. Quapropter omnes homines ad quos imperium nostrum ulla ratione pertinet, Christianam religionem suscipere et profiteri, volumus, et jubemus. Contra quam qui cogitationes, aut actiones ulla suscipiunt, impietate sua Deum a se abalienant : nos autem qui divinæ Majestatis administri sumus, et facultates universas et ipsam denique vitam illis abjudicandam esse statuimus, quicumque tam immani se scelere impietatis obligaverint. Et hoc in omnibus valeat nostris subditis, quocumque nomine, loco, vel conditione censeantur.

Rousseau was perfectly right in his answer to the Ministers of the Church of Geneva : *Qu'on me prouve aujourd'hui qu'en matière de foi, je suis obligé de me soumettre aux décisions de quelqu'un, des demain je me fais Catholique, et tout homme conséquent et vrai fera comme moi.*

“ Lettres de la Montagne.

“ *If this day it should be proved to me that, in matters of faith, I am bound to submit to the decisions of any one, to-morrow I make myself a Catholic : and every honest and consistent man will do the same.*”*

* See an admirable pamphlet *On the Law of Libel*, as connected with religion. By John Search.

Page 102.

*Attestation of the Church of Rome to the independence
of Bishops in the middle of the third century.*
Character of Cyprian the Martyr.*

Cypriano Papæ, Presbyteri et Diaconi Romæ Con-
sistentes.

(Inter Cypriani Epistolas, VII. libri II.)

Quamquam bene sibi conscius animus, et evange-
licæ disciplinæ vigore subnixus, et verus sibi in de-
cretis cœlestibus testis effectus soleat solo Deo
judice esse contentus, nec alterius aut laudes petere,
aut accusationes pertimescere, tamen geminata sunt
laude condigni, qui cum conscientiam sciant Deo
soli debere se judici, actus tamen suos desiderant et
ab ipsis suis fratribus comprobari. Quod te, frater
Cypriane facere non mirum est, qui pro tua verecun-
dia et ingenita industria, consiliorum tuorum nos
non tam iudices voluisti, quam participes inveniri.

* Cyprian, to whom this letter was addressed, suffered mar-
tyrdom in the year 258. It is almost needless to observe that
the title of *Papa* (Pope) was common to all bishops.

TRANSLATION.

*The Presbyters and Deacons dwelling at Rome, to
Pope Cyprian.*

“ Although a mind conscious of right, supported by the power of evangelical discipline, and bearing a true witness to itself, is usually satisfied, with having God alone for its judge, and neither covets the praise, nor fears the blame of others, yet, those deserve double commendation who, knowing that their conscience is bound to submit in judgment to God only, wish nevertheless to enjoy the approbation of their brethren. It is therefore not surprising, brother Cyprian, that a man of your modesty and inborn considerateness should have wished to take us, not as judges, but as partakers of your deliberations.”

The character of Cyprian, when studied impartially, is so interesting and instructive that every considerate reader must thank us for directing his attention to the important instruction, which it affords. We shall not undertake to draw a picture of Cyprian and his times, because that work has been done in a style which we should in vain try to equal; and because we hope, by inserting a portion of the masterly account given of that martyr of

Christ, by Neander, in his *History of the Christian Religion and Church, during the three first centuries*, we may contribute to the circulation of that admirable work, and perhaps stimulate the able translator (the Rev. H. J. Rose) to finish the useful, though laborious task, which he has so long interrupted. If the praise of an unknown *editor* could be an encouragement, we would most sincerely add, that having compared parts of the original with his translation, and well knowing the peculiar difficulty of rendering German into English, we have greatly admired both the taste and the faithfulness of his version. The following is part of the account of Cyprian which we wish to recommend :

“ In this period we have to record two remarkable divisions in the Church, both of which, as well in regard to the time in which they took place as well as the Churches and the persons who bore part in them, are intimately connected together. In the history of both these divisions, the monarchical episcopal system is seen coming victorious from the struggle with presbyterianism : in both, Catholicism rises victorious over separatism, and both divisions tended to the establishment of the system of the unity of the Church. These divisions are those of Felicissimus and of Novatian, the former proceeding from the Church of Northern Africa, and the other from the Romish Church.

“The former had its source, remote indeed, but lying deep, in the circumstances which accompanied the election of Cyprian to the bishopric of Carthage : this person had been chosen by the voice of the Church ; but a part of the clergy, from reasons with which we are unacquainted, were discontented with this choice (perhaps because some one or other of the opponents of Cyprian had promised himself the episcopal office) and the chief persons at the head of this party were five presbyters. Now these five presbyters continued their efforts, together with their supporters, to contend against the episcopal authority of Cyprian ; and as the presbyters were still mindful of their former rights, and desirous to preserve their old influence on the government of the Church, it was impossible to avoid a contest between a bishop like Cyprian, a Bishop who would act decidedly with strong views of the highest spiritual power, which he believed himself to possess by divine right, and his antagonists in the college of presbyters.

“As it usually happens, where men, even those in whom a life proceeding from God has begun, but in whom the old man is not utterly destroyed, contend for their rights, instead of striving to excel in the execution of their duties in the spirit of charity and self-denial, that on both sides prejudice and passion make them look on wrong as if it were right ;

this was the case here. But then, we are here deprived of the knowledge of all the circumstances, necessary to enable us to decide and separate right from wrong on both sides, because we have only the partial account of one side of the question ; and that too, an account which bears upon it, at times, plain marks of a passionate warmth.

“ An unprejudiced consideration will certainly not fail to recognise in Cyprian a disciple of Christ, a man animated by the spirit of love to the Redeemer and his Church. It is not to be denied that he was affected towards his flock, as a true pastor ought to be, that their advantage lay sincerely at his heart, and that he wished to exercise his episcopal office, so as to maintain discipline and order in his Church : but then, it is also certain, that he was not enough upon his guard against the fundamental evil of human nature, which is always ready to fix itself on some of the best qualities in man, and by which these best qualities of man may be adulterated and corrupted—an evil which is exactly the most dangerous to those who are furnished with the choicest gifts and powers for the service of the Lord, and *is then most dangerous when it takes a spiritual form* ;* it is certain that he was not suffi-

* In the present excitement concerning that incongruous mixture of political and spiritual interests, called the Church,

iently upon his guard against pride, with all its over-heated suggestions. That for which he struggled, the full power of the episcopacy, was exactly the rock on which his spiritual life made shipwreck ; in the bishop ' appointed by God himself, and acting in the name of Christ,' he forgot the man, living in the flesh, and exposed to all the temptations to sin, which others undergo ; in the bishop called to govern, and gifted with inviolable authority from God, he forgot the disciple of Christ, the tender-hearted and humble Christ, appearing in the form of a servant, for the service of his brethren. Had he always remained true to this spirit of discipleship to Christ, he would have been able, with more ease to himself, and more salutary fruits to the Church, to have conquered his enemies, than by all his insisting on the inalienable rights of episcopacy, and all his appeals to supernatural revelations, visions and dreams, in which it might happen to him to confound the self-delusions of prejudice and pride with the inspirations of the Holy Spirit. It was, for example, undoubtedly, a different spirit which allowed him to

it would be most useful to sincere Christians who give way to the heat of zeal, to keep this beautiful observation constantly before their eyes. We have taken the liberty of calling the reader's attention to it by means of *Italics*, though it is not so distinguished, either in the translation or the original of the passage.—*Editor.*

conceive the pretended heavenly voice to be a warning to his opponents, when it said, 'He who believes not Christ, who appoints the priest, will hereafter be obliged to begin to believe Christ, who avenges the priest.* Well might Cyprian take to heart the reproof which a layman, who had joined the opposite party gave him, by reminding him that 'the priests ought to be humble, for Christ and his Apostles were humble.†

Page 106.

Origen and Epiphanius.

It would seem that Epiphanius (a *Saint* and *Father* as every one knows) seized upon the tradition of this affecting event to fasten a calumny upon the

* "See Ep. lxi. ad Florentium Pupianum. (Ep. lxi ed. Oxon.) In these cases his adversaries had a right to blame him for the 'somnia ridicula et visiones ineptas,' to which he was in the habit of appealing, although every thing of this sort need not have been the delusive reflection of prejudice and pride. There may have been gifts of grace present to him, on which self-delusion fixed itself, because they served to nourish pride, instead of being used with humility." (It seems more probable that all those visions and dreams were *pious frauds*, which the best men of that day did not scruple to employ.)—*Editor.*

† Neander's Hist. 1st Vol. p. 238. Rose's Translat.

memory of Origen. (Hær. XLIV. sive LXIV.) Origen whose ardent faith in Christ was proved not only by the piety of a long life, but by the constancy with which he endured bodily torture at a very advanced age in the Decian persecution (See Euseb. Hist. Eccl. lib. 6. c. 39.) is represented by Eppiphanius as an apostate in that persecution. As his readiness to believe every thing against the real or supposed heretics far exceeded his knowledge, Epiphanius has given a fanciful account not only of the fall, but of the subsequent penitence of Origen. In the narrative of the latter he tells us that being at Jerusalem he was urged by the clergy to preach: and that having repeated a verse of the 49th psalm (the 50th in the English Bible) he burst into a flood of tears, which made the whole congregation weep with him. Here we have the affecting scene, which happened during his persecution, converted into a public penance for apostasy. Epiphanius lived about one hundred and fifty years after Origen. But as he took a violent part in the disputes against the Origenists, he was not scrupulous as to the means of blackening the character of their master. Jerom relates of Epiphanius that being at Jerusalem

* The verse alluded to is the 16th. "But unto the wicked God saith, What hast thou to do to declare my statutes, or that thou shouldst take my covenant in thy mouth?"

he assailed the memory of Origen from the pulpit. But the absurdity of his invectives was such that, John, the Bishop of that diocese, sent his Archdeacon to stop him in the middle of his discourse. The people showed their opinion of the preacher by hooting and laughter. We shall add Mosheim's character of this *Father*. "Epiphanius, Bishop of *Salamis*, in the isle of Cyprus, wrote a book against all the heresies that had sprung up in the Church until his time. This work has little or no reputation, as it is full of inaccuracies and errors, and discovers in every page the levity and ignorance of its author." *Eccl. Hist. Cent. IV. vol. 1. p. 359—Maclaine's Transl.*

Page 121.(A.)

On the aversion of Gregory Nanzianzen to Councils of Bishops.

The passages in which Gregory describes the corruptions of the bishops in his time, are so commonly found in books of controversy, that it would be useless to transcribe them here. We shall, however, give that which applies (unfortunately enough for the admirers of the first four General Councils,) to the Council of Constantinople—the second in that privileged number. It was from that very Council that Gregory retired in disgust just before he wrote

the Epistle, (Ep. 55.) in which he makes this declaration :

Εχω μεν οὕτως, εἰ δει ταληθες γραφειν, ὡστε παντα συλλογον φευγειν ἐπισκοπων ὅτι μεδεμιας συνοδου τελος εἶδον χρηστον, μηδε λυσειν κακων μαλλον εσχεκυιας, ἢ προσθηκην.

“ *If the truth must be written, I am determined to avoid all councils of Bishops, for I never saw a council with a happy end, nor such as rather remedied than increased evil.*”

The following extract from the notice of Gregory Nazianzen, by Jortin, may, perhaps, induce some impartial inquirers to consult that learned and elegant writer's *Remarks*, thereby leading them to the sources of correct information, in that most *faithless* branch of History, the *History of the Church*.

“ A. D. 379. Of all the Fathers of the fourth century, there was not, in the opinion of Le Clerc, a more moderate, and a worthier man than Gregory Nazianzen.

“ Gregory and his Consubstantialists were assaulted by the Arians of Constantinople.* Ancient women, as he says, worse than Jezebels, young nuns, common beggars and monks, like *old goats* (Παρες) issuing out of their monasteries, armed with clubs

* Tillemont. vi. 616. ix. 432.

and stones, attacked him and his flock, in his Church, and did much mischief."*

" St. Jerom one day asked St. Gregory to explain a difficult place in the New Testament, ' de Sabbato secundo primo.' † Gregory answered humorously, I will explain it to you by and bye, in my sermon at Church, where the applauses given to me by all the audience shall compel you, in spite of yourself, to understand what you understand not ; or to pass for a blockhead, if you are the only person there who joins not in admiring me.

" We see by this that Gregory, with all his gravity, was of a cheerful temper, which also appears in his epistles ; we see also how much authority he had over the people, and how little account he made of the acclamations which his eloquence excited. From this passage we might also perhaps infer, that he was not always satisfied with the expositions which he gave to the people. The same may be observed of St. Augustin ; for in his sermons he delivers some things as certain, of which, as it appears from his letters, he was far from being assured. ‡

" Go now, and establish articles of faith, or even interpretations of Scripture, from the homilies of the Fathers !"

* Ibid.

† *δευτεροπρατη*, Luke, vi. i.

‡ Tillemont, ix. 429.

Page 121. (B)

Specimens of the character of the Clergy and the Monks about the end of the fourth century.

About the year 390, the monks, who had become formidable from their numbers and their insolence, were forbidden, by law, to enter any of the great cities of the empire. The chief object of this prohibition was the preservation of the still remaining temples of antiquity, against which the monks directed their own fury and that of the populace. In the year 392, the above mentioned law was repealed. It seems however that the monkish outrages and tumults having been checked, the clergy (i. e. persons in Orders, which the monks seldom took at that period) made common cause with those turbulent solitaries, and joined them in raising public commotions. There is a law of Arcadius and Honorius, A. D. 398, which after threatening the judges, and other officers of the courts of law, with heavy fines if they should allow rescues of criminals by the interference of the clergy and the monks, adds these words: "But if the audacity of the clergy and the monks is such that a battle rather than a trial may be feared, let the facts be referred to our clemency, that a severer punishment may be inflicted at our own discretion.

It will, however, be a subject of blame to the Bishops, if any monkish outrage happens in those parts of the country where they govern the people by means of teaching the Christian Religion; or if, when the outrage comes to the Bishop's knowledge, he should neglect to notice it." The law proceeds to command that if the Bishops should be in want of Clergymen, they shall choose the candidates for orders from among the monks. But the compiler of the code stops short at this point, by means of an *et cætera*. Yet it is by no means difficult to conjecture the contents of the suppressed passage. It was not unusual in those days to place the rescued criminal under the additional protection of ordination—which was conferred instantly by the Bishop. The learned commentator of the Theodosian Code, Godefroy, does not deny the truth of this view. See the law itself, Cod. Theod. vol. 3, p. 310, under the title *De non eripiendis damnatis a Clericis vel a Monachis*. The practice of conferring Holy Orders as a protection against punishment is attested by a remarkable historical fact, which happened, A.D. 411, only thirteen years after the date of the law just mentioned. Constantine, the usurper of the imperial title in Gaul and Spain, was ordained Priest when he was on the point of being taken a prisoner, at Arles. But he was put to death in spite of the

sudden sacredness of his person. See Gibbon, *Decline and Fall*, c. xvi. vol. V. p. 346.

Page 157.

On the true Cross.

Eusebius, in his pompous description of the discovery of the Holy Sepulchre, by Helena, supposes that it was known by ancient report that the cave had been covered on purpose by the Romans, who built over the place a splendid temple to Venus. The truth seems to be, that what Helena and the clergy had in view, was to pull down a remarkable heathen temple at Jerusalem, and to *find* the sepulchre whether it was there or not. So much at a loss for wonders was Eusebius when that temple was destroyed, that the discovery of a cave under the foundations, is described by him as a kind of miracle: a thing “beyond the most sanguine hope (*παρ’ ἐλπίδα πᾶσαν*) came to light.” The cross might have been found as well as the cave, if the pious actors of these farces had thought of it at that time. But their wit failed them. The want of the *true* cross was, however, felt some years after the death of Constantine and his mother—and the *true* cross was, not discovered at that time, but found to have been dis-

covered by Helena. The miracles which the clergy *wished* to have happened at the time when they *wished* the true cross to have been discovered, were now gravely related as historical facts. Cyril, whose character for veracity is not unexceptionable, began by stating, "that pieces of the true cross had been sent from Jerusalem to all parts of the earth. But this was not circumstantial enough. Socrates, who wrote about one hundred years after the supposed event, tells us that the cross was found when the foundations of the temple of Venus mentioned by Eusebius, were dug up. Three crosses, and the *title* written by Pilate were found. Unfortunately, the title had become detached from the *true* cross. Macarius, Bishop of Jerusalem, had a communication from heaven. He tried two of the crosses upon a woman who was *at the point of death*. They produced no effect: the third recovered her instantly. The woman is mentioned by Socrates in terms which express a person without rank—any one of the people—*των ἐγχωριων*. Sozomen, who comes still later than Socrates, embellishes the story. The person thus miraculously cured was a great lady, *των επισημων*. But, to cure a dying person was not enough. The cautious and critical historian tells us that, according to *tradition*, the true cross, in the same manner, made a dead person revive.

"If Helena found a cross, (says Justin,) it is

impossible now to know how the fraud was conducted, and who were the actors in this godly knavery, the hiders and the finders. Eusebius, who lived then, and was bishop of Cæsaræa, in the neighbourhood, says not a word of the cross, though he relates the discovery of the sepulchre of Christ, and mentions the magnificent Church which was erected there, and names Macarius, as the person to whom the care of the building was committed. (Vit. Const. iii. 25, &c.) It is, therefore, to be concluded, that either he knew nothing, or believed nothing of it. If the thing was really transacted as Socrates and others relate, one might conjecture that Eusebius chose to be silent, lest he should offend the family of Constantine, and say what the times would not bear.” —*Remarks on Ecclesiastical History*, vol. ii. p. 223.

In the presence of such proofs as these, it is painful indeed to read a work, published at Rome this very year (1833) by the Roman Catholic Bishop of Charlestown, in the United States, containing an article expressly on the three great relics exhibited in the presence of the Pope himself every Passion Week.

“ On this evening (that of Good Friday,) the Pope and Cardinals, laying aside cope and cappa, come in procession from the Sistine Chapel to St. Peter’s, and several canons, exhibit from the balcony over the image of St. Veronica three remarkable

relics, which are, in like manner, exposed several times during these days.

“ They are believed to be a portion of the cross on which the Saviour died, the blade of the lance with which his side was opened, and the figure of his face, impressed upon a cloth applied to it for the purpose of pious attention, by one of the daughters of Sion, when he laboured on his painful way to Calvary.”—*Explanation of the Ceremonies of the Holy Week*, by Dr. England, p. 163. Rome, 1833.

It is impossible to give an idea of the evasive and insidious manner in which this portion of the above-mentioned work is written. It is, however, evident, that the author was under a sense of shame the whole time he was writing upon this slippery subject. He tells us that, to believe the reality of these relics is not an article of the Roman Catholic faith. For the sake of those who carry on these exhibitions, one might wish that such belief had been declared a point of faith. In that case, the actors and supporters of these farces might have some excuse; for they would not be at liberty to examine the subject. But it is melancholy to see a Christian bishop huddling up the whole historical evidence of the *fraud* in the present case, in order that the *great flaw* may be hidden. He gives a list of writers who speak of the supposed discovery of the cross; but conceals the silence of Eusebius.

Is he ignorant of this fact? Impossible! And yet he ventures to say that, respecting the authenticity of the cross and the lance, “*scarcely the shadow of a doubt can exist.*” By assuring his readers that the portion of the cross now exhibited is identical with that which was kept at Rome many centuries ago, he wishes them to believe that it must also be identical with the *true* cross. Does the bishop suppose that falsehoods ripen into truth by age?

APPENDIX.

An Account of the Images of the Cross found in the Temple of Serapis at Alexandria: translated from the Greek of Socrates Scholasticus.

THE fact that the image of a cross was revered as a sacred symbol many centuries before Christianity, has been stated in the first volume of these Travels. The proofs of that fact are numerous. But, in tracing the growth of the superstition which has made the material image of the cross on which Christ died, and much more the pretended true cross, an object of religious veneration, the original records of ecclesiastical history have a peculiar and important interest. The passage of which we are about to give a translation is very curious. It should be read in connection with Gibbon's eloquent description of the destruction of the temple of Serapis, Decl. and Fall. vol. v. c. xxviii. p. 110.

“ In the sanctuary ($\tau\omega$ ναω) of the Serapeion which was pulled down and laid open, that kind of

attached themselves to Christianity; and confessing their sins, were baptized. These are the circumstances which I have heard in regard to the cross-like sign. I do not say that the Egyptian priests drew the cross-like symbol from a foreknowledge of things relating to Christ; for if the mystery of his coming into the world was hid from ages and generations, as the apostle declares, and it escaped the notice of the prince of evil, the devil, much more must it have escaped the notice of his servants, the priests of the Egyptians. But Providence contrived that the same thing should happen in the examination of this character, as had appeared before in the Apostle Paul; for he, enlightened by the holy spirit, employed a similar method with the Athenians and drew many to the faith, when having read the inscription of the altar, he accommodated it to his own subject. Perhaps some will be inclined to say that the word of God energized in the priests of the Egyptians, as it did in Balaam and in Caiaphas; for these prophesied against their will, about good things. But enough of this subject." *Hist. Eccl. l. v. c. xviii.*

The destruction of the Serapeion took place, A. D. 389. Socrates flourished about, A. D. 439.

THE END.

